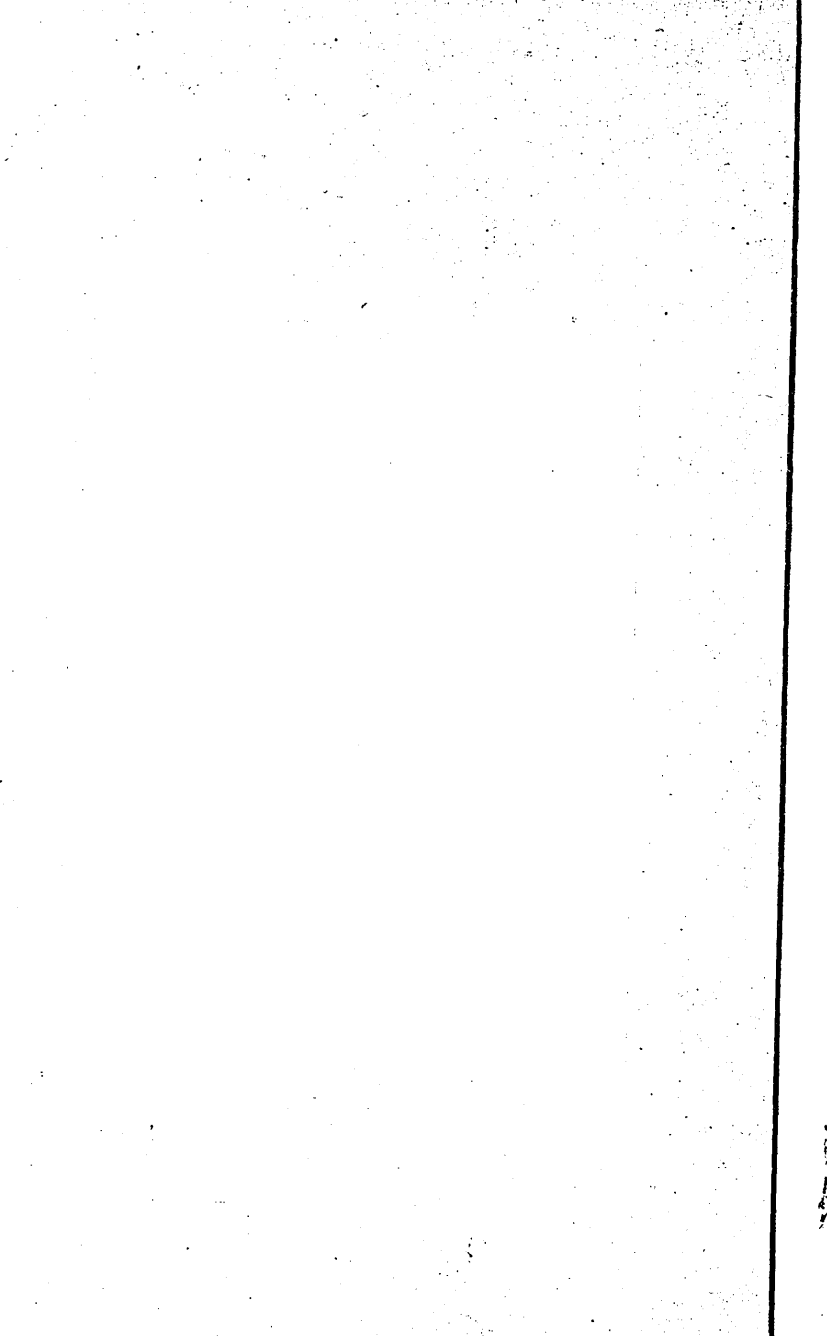


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THE Law of Development

REVEALING THE WAY

—TO—

**THE HARMONY
AND UNITY OF
DIVINE WISDOM
: AND LOVE :**

BT 751
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BY JOHN COUTTS,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," "Science, Love and Religion in the Light of the Law of Development," "The Quest in Search of Truth and Grace," "The City of God," &c.



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OLD LAMPS

AND THE

NEW LIGHT OF SCIENCE.

The Pleasant and Harmonious Fellowship of
Empiricism, Philosophy and Religion
on the Question of Development.

- CHAPTER I. FORCE, ENERGY, MATTER AND PHYSICS.
 Lamp: The Sphinx and the Riddle.
- CHAPTER II. THE REALM OF PHYSICAL LIFE.
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PREFACE.

In former Pamphlets the subjects of "The Kingdom of Heaven," and "The City of God," have been studied in the light of Development, Order and Law. The conceptions reached have been that wherever Divine order and law have been discovered, loved and obeyed, that is Heaven; and those privileged to attain such knowledge have the City of God within themselves. This is a germinal truth to begin with; it requires to be pondered upon intelligently, and time is required to study the Law of Development that will lead onward to the Harmony and Unity of Divine Wisdom and Love.

The line of thought followed in this Study is not in opposition to the Law of Evolution. That may be conceived as an order of thought that begins with Nature and Man and ends with the Unknowable. Development as a study begins with Faith in God, the Creator, the Creation as discovered in Nature and in Man; it recognises the condition of the fallen race of mankind and studies with care the Revelation in the Bible of the Way of Salvation through the Lord Jesus Christ, the Saviour of Mankind.

The natural Scientific order of thought is of importance, because, by the way of analysis, it resolves the six realms of Being and Becoming into six related and correlated ultimates of thought, which must be accepted by Faith as Facts, and to this the intellect of man can raise no valid objection.

The all important study is not Nature and its Laws; they are useful for education and guidance in life; but, what men specially require to study thoroughly is the Bible and the Revelation of Divine Grace and Sacrifice whereby sinners can be reconciled to God, the Father in Heaven, and thus obtain reconciliation and peace with God and with one another.

Carefully studied the Bible is a realm of Truth and Light from Heaven; it is a world of Divine Grace and Sacrifice; it reveals the Kingdom of Heaven, its King, Constitution, Order and Laws. It may be thought upon as a great objective study; and the student is required to interpret, translate and conceive the Message from Heaven and thus change it into a subjective world of thought within himself.

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PREFACE

The Process may be thought upon as semi-conscious ; it is the story of the Development of the Mind ; it is inheriting a valuable inheritance, and what the man is called to do is to enter in, possess, and utilise all the treasures with which he has been endowed. What Science teaches definitely is : that what is possessed can be resolved into divine order ; and it must be granted that the attainment of such knowledge is what man ought to seek after ; in fact, ignorance is as darkness and barbarism ; and the knowledge of Truth is light, joy, peace and civilisation.

But the knowledge of true relations, as taught by Science, is not sufficient. There must be not only knowledge of Law, but recognition of, and obedience to, the Law-giver is required ; it is important that Love and fealty, the devotion of the heart, should be given to the Father in Heaven, the Bountiful Giver of all Blessings.

The Bible is not only a great Book to study ; it is a great world of thought that tends to become universal in its revelations. If the thinkers of this age are in earnest to find God, Christ and truth ; reconciliation and peace, they will do well to study the Law of Development and try to discover in what way this will assist them to find the way to Harmony and Unity of Divine Wisdom and Love in Nature and in Grace.

It is with great pleasure I acknowledge the valuable help I have received from my friend, John Sim, in reading and correcting this pamphlet.

88, Highbury New Park,
London, N.

December, 1921.

The Law of Development

CHAPTER I

THE ORDER OF DEVELOPMENT CONSIDERED.

Enquirer. Having considered with increasing interest your studies as related to "The Kingdom of Heaven" and "The City of God," permit me to say that I have not found the Way to the City very easy to find. So I think, if you can spare a little time in face to face conversation, my difficulties may pass away, and I will be able to grasp your conceptions upon this most interesting problem of human thought. It appears to me that you have, at an advanced stage of thought, been following in the footsteps of Abraham, seeking a better country than the one we are now living in, one that is heavenly; that somehow you have surveyed the Land and become familiar with its hills and valleys; that you have seen a regenerated nation and kingdom; and that you have seen the King of Israel who has prevailed and whose right it is to reign. It almost seems as if you were standing on the highest mountain peak of earth and there at your feet lies the four-square City of God come down upon this earth with the glory of Heaven. What I can see as I follow your gaze is a new heaven and a new earth; the birth of a new age. I am wondering how all this can be true and real, when I look round upon this world as it exists to-day, more like a chaos than a cosmos, a Hades of darkness rather than a Heaven of Light, truth and beauty. It is well to try to find the City of God in righteousness, truth, law and love; but if the search is to be in vain, how is it to be expected that even thoughtful people are going to persist in this spiritual quest?

Student. It gives me much pleasure to meet with you and converse about the subjects that have been receiving your thoughtful consideration. Your hope is that the Kingdom, the City and the King should come soon; your fear is that the vision will not be realised; that Heaven is still "far, far away," and that the City and the King are not at hand. Do you remember the text, "the things which are seen are temporal; but the things which are unseen are eternal." You have the faith that somehow

the promises will be fulfilled; your hope is that the Heavenly will overcome the earthly; but your patience is almost wearied out. You have not grasped the greatness of the problem of the ages; how the realm of the knowledge of evil must give place to the knowledge of good; how Grace and Sacrifice will, in due time, destroy sin, conquer death, and bring into the light of Heaven the Life Eternal. Have you tried to conceive the thought that the Almighty, Allwise, Divine, Gracious Love, is the Root Cause of all Being, Becoming and Thinking; that in the very nature of things Love must reign eventually throughout the Universe? Are you not inclined to think that Experience, Philosophy, Science and Religion, as proved by their present modes of thought, are all converging toward the Heaven of truth, order, law, and love, and that their meeting point can be discerned in the Lord Jesus Christ the Word, the Life, the Light of Truth and the Love of God?

Enquirer. What you suggest is that by Experience those who love and follow the Lord Jesus Christ know their experiences to be true, right, good and gracious; and in the light of these truths they live and will live for ever in Him. This is good, it is saying, by faith "I live, yet not I, but Christ liveth in me." He is my objective light of Truth; He is my Environment, and though I cannot explain how I know He is all in all to me, the very fact of my trusting Him brings to me peace with God and the Spirit of Adoption into the heavenly family. With philosophy the attitude is in its nature subjective, or psychical; the individual is thinking upon the contents of his own mind; he is seen soliloquizing about what he knows; and doing his very best to apprehend in what way the objective environment, perceived through the special senses, ought to be harmonious with the subjective mind. If they respond, and correspond, then they ought to agree and disorder in thought is out of place. If Order is the first law of Heaven, then it is reasonable to expect that Divine Order reigns in the world and in the mind of a man. It is well known that philosophers have been unable to agree about the order of their thoughts; but it is also known that many wise men, who have been the disciples of Christ, have come to the conclusion that the Mind of Christ is the Mind of God in righteousness, truth, grace and love, and that if their minds were perfect, ideal and like His, then they also would be like Him as children of God. With

Science the problem is much more complex and difficult to follow. Environment, personality, experience, philosophy, are all called into active operation. The imagination must be fervent, the intellect keen and clear. The universe becomes the objective, and rational man, the petty creature man, is seen, and may be conceived as saying to himself, now I am become a god indeed. There is truth in the thought, I am the measure and I am become the measurer of the Universe. This may be something like the first exultant thought of Science on its way to Kingdom and City, but the way is long, much patience is required to follow order and law in the universe as in the worlds physical, psychical, moral and spiritual. The strange result is that the man finds, in all realms of thought studied by Science, that there are not only order and law, there are kingdoms and constitutions ; there are correlated ultimates of thought and being, and at last there appears the One, the Effulgence of Light and Truth ; or what may appear to be the darkness and death. This is the wonder of Science ; it is man, as the unconscious likeness of God, groping after the City of God, Order and Divine Laws, and the end is Heaven and Christ as the Son of God. With Religion, as I have been able to follow the order of thought, the method of study is different. The spiritual way is to begin with God, to believe that He is Cause and Creator ; to conceive the thought that He is the Almighty and Omniscient ; the Infinite and the Eternal ; the Father in Heaven, the Good and Gracious, the Saviour and Regenerator of sinful men ; that all this is revealed to men by Word and Deed ; by Christ and His Holy Spirit, so that the children of the earthly and fallen man may become the children of God by faith in the Lord Jesus Christ.

Student. The line of thought you have been following amounts to this that the thoughtful man, when he begins to think seriously, finds himself an isolated creature ; there is that within himself greater than what he can find by experience in his environment, thus philosophy does not satisfy his aspirations. The external world in all its relations is a great maze in which he is lost. When he tries to study his own Mind it is chaotic and dark ; he has found no clue by which he can retrace his steps and thus find his way to safety and peace, light and truth. It is a mistake to begin with earthly experiences and ideas and think that, by comparisons, these will be sufficient to bring the light of

Heaven into the Mind. Unconsciously the man may have heaven within his own soul ; semi-consciously the way he has taken is from earth to heaven. What he has to understand consciously is that although he is in the way he will not be able to reach heaven, and he will not find it until the sun rises and the morning light dawns upon his soul. The conscious message of science takes this form : persist in the right and true way that leads to heaven. At the same time cherish the thought that the quest will not be in vain, because the way from heaven, lustrous with light, converges upon the way that leads from earth, and where the two ways meet the light of truth is radiant and the blessings of religion are enjoyed. The figure of thought here is that earth and man are environed by clouds that are dense, but when the clouds pass away the man finds himself in a circle of thought and a universe of light. This conception is applicable to an individual man ; but the truth is very extensive, it can be applied to the history of mankind.

Enquirer. What you suggest is that the present darkness of sin and death is temporary ; that man is involved in the clouds of evil ; that there is light in the darkness ; that the light increases, banishing unconsciousness ; that there follows the period of semi-consciousness ; that in due time there is the awakening to consciousness ; and that when science as truth arises out of the earth and righteousness comes down from heaven, then the light of truth will be radiant and men will live the righteous and gracious life and become like the Lord Jesus Christ, the Light from heaven, the Life from God, the Divine Truth. It is not difficult to follow this line of thought as applied to one man, but it is not quite so easy to see how it can be applied to the history of mankind. Can you indicate in what way this has become a truth that may be studied by the Law of Development ?

Student. History is a very important study, but here also you will find that students of history follow as a rule the earthly way. The development is from the unconscious to the conscious ; the light of truth increases by definite stages ; but from the earthly side men do not realise that the light from heaven is overcoming the darkness. Very briefly glance over the history of mankind, and you will see what I mean. The pre-historic age is that of the unconscious ; it may be summed up in these two thoughts as related to mankind, the belief in the Almighty Power,

named God, and the blessing of Life as proceeding from God. These are rays from heaven that pierce through the clouds of earth ; but the earthly men are perverted from truth. They do not worship God ; they make images and worship them ; they worship living, degraded creatures, and it is written of them that they were evil, evil only and evil continually.

Following the pre-historic age, there dawned upon the world in the East a semi-conscious age in which there can be found Spirit perceptions and mental conceptions of a most wonderful kind. What the study of this age suggests is that if, in the unconscious age, the rays of light from Heaven were that of God as Almighty, as Light and Life, then the revelation to the Brahmins was as that of the Holy Spirit of God, as the One all-pervading power in the Universe ; not a personal God as Cause, but impersonal, the All in all, the ever-changing, what can be transmigrated and absorbed, what can be doomed to Nirvana, or what may become in a man, a god, or a Buddha. Brahminism may be conceived as the Subtle Spirit of God working in the spirit of man as instinctive, perceptive and conceptive. It is semi-conscious in this sense that it is like a man looking out upon the universe and perceiving a wonderful pageant in which there is no beginning or end.

Strange to say the Mind-Life, concurrent with Brahminism during the same ages known as Parseeism, is that of Dualism. It is as if the Spirit of God so increased the light that the Mind of man rejected Brahministic ideals, became introspective and made the great discovery that it is dual ; and that mankind is everywhere in the same unhappy condition of subjection to the powers of good and evil, God and the devil. These are not to be conceived as the vague ideals of thoughtful sages. There is a natural revelation in process, and what Parseeism discovered was that in the natural man, and in the world of mankind, there existed this dualism ; that they could not be brought to agreement, reconciled or harmonised. God and good must attain the supremacy over the devil and all his allied powers, and, it is recognised that this event can only be accomplished by the coming of the Messiah, the promised Saviour of mankind. It is interesting to notice that what is involved in the Mind of a man, and in the Mind of mankind, as reflected in Parseeism, becomes the inheritance of Judaism and of the Christian forms of theology. This

strange dualism survives until this day, and what even thoughtful students do not realise is that this stage of development, as semi-conscious, is a great inheritance from the psychical age of the empire of Persia and the great prophet known as Zoroaster. This is a deeply interesting problem, worthy of careful study, relative to the Mind of Mankind, as known in Persia, and the Mind of Israel as revealed in the Captivity and the Restoration under Cyrus the Persian, by Ezra the priest. It is like two streams meeting and beginning a new course.

The thought suggested is that both the natural Mind and the spiritual Mind, as semi-conscious, are doomed to failure. They do not comprehend the thought that the Spirit of God, as a Possession, and as the means of Salvation, is part of a process; they are in a true sense involutions suggesting a Divine purpose of Grace as Faith in God, and as a cherished Hope that will bear fruit in the future.

As revelations of truth in history, what may be conceived as the conscious age of development is that of the Restoration of Israel, the Story of Greece as Intellectual, and that of the Roman Empire as ethical or moral. Here the conception is that mankind is not only the revelation of the Spirit of God as the Operator in Mankind. The Spirit has accomplished a great work, a new creation in Grace, as in antagonism to all that is evil. Now the highly-favoured race of the Greeks is to be called, blessed, and endowed with great intellectual powers to study, enquire into, and think upon, this Creation in all its manifold relations in Divine Wisdom in co-operation with the Spirit. In other words, in the history of mankind it is to Greece that God gives the sevenfold divine wisdom of the Spirit, not only to know, as did the Brahmins, but to study all kinds of related thoughts, beautiful, true and good, so that the conscious way of wisdom may be known to men. Is there truth in the conception that the Greeks were thus specially endowed by God for the very purpose, and that they might become the prophets, teachers and sages to later generations? The problem of Divine Power and Wisdom is waiting for solution; men have attained to consciousness of their own intellectual gifts and graces; and the Greeks are the chosen people called by God to seek for, find, possess and enjoy this most wonderful land of promise. Here again students will find a repetition of the story of the Garden of Eden upon a national and a world-wide scale. The great question

for the Greeks is this, Will they be fascinated by the evil serpent, take their own way, eat the fruit of the tree of knowledge of good and evil because it is so beautiful to look upon, so pleasant to the taste, and so good to make the partakers thereof wise and like the gods? This is the ideal of Eden become true and real, and men know the result. The Greeks sought after wisdom following the earthly way, and judgment came upon them; by their wisdom they failed to see, know and obey God. To them was given the natural gift of Illumination; the light of truth was in their environment, the gift of finding truth was their possession, and the story of the wise men of Greece illustrates this thought and shows how great their failure. Greece and Rome are historically wedded to each other; the one is endowed with the gift of intellectual power to gain knowledge of true ideas and relations; the other received the great gift of moral life with this end in view that man, the family, society, the tribe, nation and world might learn how to live in love, peace, kinship, subjection and harmony with all moral laws. This is the problem set before Rome and the Roman Empire. The purpose of God and the divine call to Rome was not so much intellectual illumination, but moral purification. Not the sword, conquest, domination and regnancy over the world, but love, peace, kinship, obedience to law, willingness to learn the Will of God and to do it. If the gift of God to Greece was to seek for, find and possess the Kingdom of Heaven as righteousness, truth and wisdom, then it can be conceived that to Rome was given to find the City of God that is built upon the eternal foundations. Was the Roman empire built upon God and truth, peace and love, or upon ambition and the sword? If the former the City would stand foursquare throughout the ages; if the latter then Rome, as self-seeking and ambitious, could not stand, and for all those who have attained power by might and the sword, the judgment is that of perishing by the sword.

This is a brief glance at history in the light of the Divine Principles of Being and Becoming; and the result may be expressed in this way: Nature, Man and the race of Mankind are not even in their natural state left to perish. If left alone, apart from Divine Grace and guidance, their condition would be hopeless. If this interpretation of history is right and true, then it is clear that the Spirit of God has been the great Worker in all ages of history; and

what is very wonderful to contemplate is that the principles, the constitution and the laws of the Kingdom of Grace, as found in the Bible, can be found in Nature, Man and Mankind. At this stage of development in history I will not consider the Revelations contained in the Bible, or in what way they are correlated with Divine Grace and Sacrifice in Christ. What has been suggested may raise up many intellectual, ethical and moral questions. The intention here is to show that by Nature, even as influenced by the Spirit of God, fallen sinful man has preferred evil to good : and that the light of Nature is not sufficient to bring about the salvation of a man, or of mankind.

Enquirer. Your suggestions about the history of mankind require careful consideration. They become very interesting when it is seen that the order of development in Nature, Man and Mankind follow, if not in the same order, yet in a very similar analogy. They are like each other and the natural inference is that the Cause is the Same ; the processes follow in like order ; the same purposes are being carried out and the ends are likely to be identical. You will remember that Shakespeare, when commenting upon the seven ages of man, follows a similar order of thought. Thus it may be said that poet, philosopher, scientist and prophet are in their thoughts in agreement. What strikes me as strange about historical development is that you have in a peculiar way brought in the working of the Spirit of God as the motive Power behind all effects, changes and recurring ages. The problem is not that of a continuous evolution in Nature but rather that of recurrent forms of development : thus new realms of manifestations of Divine Power and worlds of Life as physical, psychical, moral and spiritual.

Using the scriptural form of a day of God as one thousand years, the chronological form of development would be similar to the historical. What I am going to suggest is that the first thousand years can be compared with unconscious power, energy, or Force ; the second thousand with physical Life and its distribution ; the third with Spirit and all that is involved in the semi-conscious power that knows and does not understand ; the fourth with the Mind-Life as applicable to man, mankind, and the ideal Mind of God to man as a Revelation of the Divine Perfect One. The fifth is a new departure in the order of development in history ; it is where in a special sense man

becomes a co-operator with the Holy Spirit in affairs, the thoughts, and relations of mankind ; and the sixth is that age which contemplates moral manhood, and man at last becoming like God, reflecting His Image. These days or ages can be studied in the light of Bible history as under :

(1) From Adam to Noah and the Flood.

(2) From Noah and his sons to Terah and Abraham.

(3) From Abraham and Israel to Solomon and the Captivity.

(4) From Solomon to the Advent of the Lord Jesus Christ.

(5) From the Spiritual Apostolic age to the Crusades and the Dark Age.

(6) From the Crusades to the present age where man and mankind are entering into their inheritance of manhood as moral and spiritual beings in the sight of God. This chronological study is that of ages in history and what has to be kept in view is not the particular details, but the beginnings, the processes, the purposes being revealed ; and how each age comes to an end by what may be termed a judgment, an upheaval, a revolution, a consummation. This is a line of thought which students are studying at the present time, being assured that the end of an age in history is now come ; and, as they hope, a new and a brighter age is going to dawn upon Mankind.

Student. Your suggestion is worthy of careful consideration. What I wish to point out is that the chronological series and the historical series do not quite fit into each other. The order of development is similar, but the ages are these of mankind and in what way men study the outstanding events in history. From the standpoint of man the order may be what is required ; it is another way of looking at human development. It may be quite true that it is only now at the end of this age that man is going to become manlike, Godlike and Christlike, but at the same time it is realising the great truth that the work of the Holy Spirit is so far successful, is so advanced, that any man, and all mankind, may now be able to see the Glory of God in Creation, in Man and in Mankind.

In this summation of past studies what is desirable, it seems to me, is that the converging lines of thought should be brought to a point ; that the harmony and unity found in Nature, Man, Mankind and in the Kingdom of Grace

and Sacrifice should be seen to be radiant in the light of Divine Truth. This may be done very briefly by thinking upon God, as the Absolute Cause, the Creator, the Source of all Being and Becoming. What follows from God as Absolute Cause, the Ultimate of all modes of thought, is that He has been pleased to reveal Himself to men by what they term related Ultimates of thought. These are named and known in the natural world as (1) Force or Energy ; (2) Life physical ; (3) the Spirit, that is the power that knows thoughts ; (4) the Mind-Life as psychical known as memory ; (5) the power that knows, relates and correlates thoughts, the Intellect or Reason ; (6) the Life Moral, or the soul of man. This is the natural development to manhood. But owing to sin and evil as intervening in the order of development there followed, in due order, the revelation and manifestation of (7) Divine Grace and (8) Sacrifice and these also have to be considered as related ultimate Principles of Being. Take these eight ultimate related Principles of Being and bring them into their relations, in the history of development, and you have the Constitution of Man in four worlds known as physical, psychical, moral and spiritual. What this means is that man is limited by this constitution in which he lives, moves and has his being. It must be remembered that although these eight Principles, or four worlds, environ him, and they are all involved in his constitution, it does not follow that this limits the universal Constitution. Even in his present limited state he is not satisfied, he has prophetically perceived the vision of a ninth to twelfth extension of Principles of Being. The important matter for man is to recognise the limits of his present Constitution ; to study the Order that exists in every realm and to conform to all the Divine laws to which he is subject. All this is summed up in Experience, Philosophy, Science and Religion, because what these really mean is that this is the way to Heaven, the City of God and the Life Eternal.

It may be difficult to grasp all that this signifies, but science has been very helpful in finding out the way from chaos to cosmos in these realms of human thought. Take the physical world of Matter and Energy and follow Science from sensuous experiences to chemical elements ; from chemical elements to light, spectrum analysis, rays of colour and rates of motion. There is still a step to take, as known by physics, and here the search ends in the

correlations of the physical forces and in the conservation of energy. This, be it observed, is not quite the end, the analysis is not quite finished. What has been suggested is, that, if a magnet is applied to a ray of electricity, a division takes place into three rays, one electric, one magnetic, and one that cannot be deflected, it passes on direct even through steel plates; and that One ray is the ultimate, it cannot be defined. The great importance of this work of Science is that the Constitution of matter has been analysed by order and law back to the One Almighty Energy; and this, being One, is beyond comparison as an Ideal, and cannot be reasoned upon by the Intellect of man. It is in this way that the reason of man finds itself baffled, defeated and disarmed. The Intellect being limited to its own place in the Constitution what it clearly perceives is that here its functions end. The One is not subject to reason. It is Faith that sees, believes, receives, and conceives this great truth. What is of great importance here is, that the Intellect knows that this is true and right, not contrary to reason, but the very limitation required, so that Faith and Reason may be reconciled to each other. In dealing with physical Life, its Constitution, order and laws, the scientific worker may be conceived as beginning his work where the physical ends; that is to say the One is Fact, the many is theory. Thus the Biologist begins with the One as germinal life; as the One Life in all that is living; the Life is the Principle of Being; the development is the process of Becoming. Life develops and becomes organic; the subject of study is Anatomy, or the analysis of one individual form into its many organs and their correlations to constitute one body. What follows is the Science of Morphology, the study of all forms, and their correlations, with the great discovery that all forms of Life arise out of the One Life. Thus no matter how different the forms may be, as grasses, trees, fishes, birds, animals or man, they all arise out of the same Cause; they are in a true and real sense one. Here the Physiologist as the student of organic functions, health, disease and death, gives to men important information. It amounts to this, that health is the right performance of the natural functions, in harmony with the divine order and physical laws which govern the Constitution; whilst disease and death mean perversion of Order, not conforming to law, and the end of that way is death.

When the thoughts are turned from the Physical World to what is named the Psychical World of the Mind of man, it is well to remember that the physical supplies man with forms to study that are in their nature objective. It is not difficult to see and understand that Physical Power can be compared with the more subtle power, the Spirit that knows sensations, ideas and thoughts. What is required here is imagination, comparison and analogy; it is how by the special senses the translation of sensations become perceptions and ideas. The order of development can be compared with chemical analysis. All ideas can be resolved into sensations; they have their different related ultimate principles; they can be tabulated or set out in order as elemental; they can be thought upon as subject to a spirit spectrum analysis; they can be changed into the light of truth into energies of the Spirit; and the end of spirit perception as psychical is that the Spirit is one, an ultimate fact derived from the Spirit of God. As related to the Mind-Life it can be seen that there is analogy with physical life; it is a capacity and power as an ultimate fact that can be thought upon under the forms of Biology, Anatomy, Morphology and Physiology. The Mind of man as thus studied becomes a most wonderful spirit-living body. On the one hand it is comparable with the Mind of the intelligent dog as psychical; on the other, as its capacity and development are very wonderful, it can be compared with the Mind of Christ, or the Mind of God. This is the mystery of the psychical Mind-living body in man; it is like that of the dog, but its limits upwards who can tell? The ideal thought is that it becomes the picture, the image, the likeness of God the Creator.

Here it is well to remember that there are four fundamental laws in the Constitution of Nature and Man. The first is that of Development. The second is that of Recurrence or that of new beginnings in which there is a summation of the past, all the past being carried forward into the new realm or world. Another form of development begins with its principles, processes, purposes and ends, and it is in this way that the realms and worlds are known to be different in their being, order and laws. The third is the Law of Analogy specially referring to the Intellect and Moral Life. When all these Laws are known and understood there is discovered the fourth, the Law of Harmony and Unity. The Law of Analogy is specially used in the world

of the Intellect and Moral-Life, the conception being that the Mind-Life has become the possession of the man, and what he attempts to do by his Intellect is to discover the order that exists in Nature and in the Mind of man. Perhaps the best illustration of this Law of Analogy is that of the work of Science ; the physical analogy being the light, the prism, the spectrum, the innumerable rays of motion and colours, and by another prism the reversion of all these back into pure light. The conception here is subtle and beautiful ; the One ultimate fact, in the world of relations, is the light of truth, but, truth as passed through the pure prism of the soul is made up of ideas, thoughts, words and conceptions that can be compared ; and, what is more wonderful still, they can be defined in pure scientific rational order, their relations known, and in this way the Truth from Heaven becomes the light of truth in man ; the cycle of thought is known and man has within himself the cosmos of truth, the reflection of the Wisdom that is divine. With this sixfold spirit of order, truth and wisdom, there is the body and constitution of the Moral-Life ; here the analogy is the physical body, Biology, Anatomy, Morphology, Physiology, and, in the background, the spectres of disease and death with the strange figure of Pathology trying to stop their ravages. But here it has to be observed the work of Science, of the Intellect, has brought about a great change by bringing to men the blessing of Light, Truth, Illumination and Order. What the student recognizes is that the light of Truth is radiant everywhere, the chaos has been changed into a cosmos ; disease and death are ruled out as lawless intruders in a true, purified Moral World. What he looks for and expects to see is the Man from Heaven, who brought Heaven to earth, and when He returned to Heaven left behind Him the Life Eternal. "Blessed are the pure in heart they shall see God." This Moral-Life and world is a strange vision of truth, order and law. It says to men, in plain language, try to realize what manhood means, as man in the image of God morally. Understand that the Intellect, as God's gift, is an angel of light ; that his Moral-Life is an angel of purity ; and that these are the messengers from Heaven of Truth, Purity and Love sent to be with him as his guides in the journey of life. It is not necessary here to emphasize the folly of man and mankind in choosing the fatal way of selfishness and self-seeking, of hatred and strife, of rebellion and disobedience, of error and impurity,

of disease and death. The better way is now known ; it is that of Grace and Sacrifice, of Christ and Heaven as redemptive from evil. The moral world continues to exist in Man and in Mankind and the laws that reign in this Kingdom are Love, Kinship, Meekness and Obedience, Righteousness, Truth, Purity and Grace Divine.

Enquirer. What you have suggested in this brief sketch of development can only be considered as an ideal ; it is the kind of country that the moral philosopher as scientific thinker is trying to find. What you appear to be saying to him is this : Friend, open your eyes. You are in the land of promise and the land is in yourself, but you are so taken up with your Adamic inheritance and its chaotic conditions, that you will not look upon the moral kingdom of Heaven that is not only ideal but true and real. What you will follow after and study is the earthly, the carnal, and the spectacular. In plain words you are an idolater in a land of idolaters ; what you believe in, and seek after, is what is only relative and not the Truth Absolute ; you are a worshipper of the creature not of the Creator ; it is self that is your god and not the Almighty, the Infinite, the Eternal and the Unchangeable.

The question I raise here is not that of doubt as to the honesty and veracity of intellectual thinkers throughout the past ages. It goes much deeper because it is asking whether, as matter of fact, they have, or have not, been following the wrong path. This is a strange idea to take up, but I will explain what I mean by glancing briefly at the history of human thought and indicating in what way dualism has been in operation throughout the ages. The story of Eden, the serpent, the temptation, the fruit of the tree of knowledge of good and evil, the desire to see, to eat, to know, to become wise, great and powerful, and giving way to the temptation, is the germinal form of the story of the fall of man. The truth seems to be that it is the fruit of this tree that men have been desiring and eating throughout history. Your explanation of the Intellect of man and its operations, as compared with the Moral-Life and its functions, suggests the thought that the Intellect, as dealing with thoughts and their relations, with desires and emotions, has usurped not only power and control over the Constitution, it has subjected the Moral-Life to its will instead of being subject and servant. The king, as lawgiver, and law have been degraded by this astute ruler, this self-asserting

power that attempts to reign with autocratic authority. As you have explained, Force is the creature subject to Life. Life can be compared with the architect and builder, and it is when Life is regnant that the body develops, is nourished and enjoys health. When Force gets the supremacy then the result for the body is physical death. Apply this line of thought to the Spirit that knows and to the Mind-Life, the result is disorder, darkness, and it may be insanity. Carry the thought into the Intellectual and Moral world then the result is demoralization. Think upon the wise men in the prehistoric age. What they conceived and taught was that men are subject to the gods ; and the gods they believed in, and worshipped, were in their own image ; like men like gods, perverted ideals and idols. If they knew about the Almighty God the Creator, He was to them as Baal, or Thor the Thunderer, not a Father or Benefactor to be loved, honoured and obeyed. In the psychical age of Brahminism and Parseeism what the sages taught was a creation without a Creator, or a Creator as one with His Creation, a cycle of evolution and absorption, a Maya and a Nirvana. They were happiest who could escape from the great machine with its transmigration, pain, sorrow and misery. Life is a great mystery, a terrible conflict between good and evil powers ; but surely there is room for hope because, after the night of travail and sorrow, is there not the sun that banishes the darkness, and it may be the light and the love that is Divine. There may be order of a kind in the machinery of the universe and in the Mind of man, but what can men do to destroy the powers of evil. Greece is the typical power in this world of relativity as compared with the Absolute and the true God. Paul the Apostle, when he visited Athens, told the wise men that they erred in their idolatry, wisdom and worship. They had many gods that could not help them in their troubles, and so they made an image and dedicated it to "the Unknown God," and what the Apostle tried to impress upon them was that this God they worshipped in their ignorance was in truth the Creator, the Benefactor, and the Saviour of men. In the empire of Rome and the Roman world there were not only demoralization and degradation, there was spiritual death ; the worship of the creature emperor instead of the Creator and Lawgiver. If the thoughts are carried into the Christian age, many phases of the same truth can be seen. There are the great

discussions about traditions and ritual, the Church and the Pope, the Real and the Ideal, Authority and Evolution ; and to-day it is said that there are men who deny that there is any Absolute, therefore the Relative and Relativity are the all-important subjects for wise men to study.

In these suggestions, as bearing upon history, keep this thought in view that dualism as a method of thought is more than a blunder, it is a fatal mistake, a terrible schism, a deadly error. It may boast of great things achieved, but in truth it is quite plain that this is not the way to the Kingdom of Heaven, and this is not how the pilgrim will reach the City of God. It is quite true that this dualism is found in the Bible from beginning to end ; but what is of chief importance, is to grasp the thought that the Purpose of the Bible is to put an end to dualism, and by doing so to bring about harmony and unity in the bond of peace and love among men. What I have to suggest for your consideration is that, in glancing over the Bible as the Revelation of the Kingdom of Heaven and the manifestation of the City of God, we give special attention to what is Absolute, right, true, good and gracious, what is constitutional law as standard of thought as compared with what is wrong, erroneous, evil and self-asserting.

CHAPTER II

THE LIVING GENERATIONS AND THEIR DEVELOPMENT.

Student. The subject for consideration which you have suggested follows from our reflections upon past studies. We have been talking pretty freely about the Kingdom of Heaven and the City of God as objective realities in the world of Science and Religion, and now you say, let us survey the Land and enter the City. Let us analyse Heaven and Earth, what is good and evil; let us become spiritual chemists, find the good and reject the evil, and then, it may be, we will really know what is involved in Absolute Truth and discover wherein Relativity fails to understand the truth as it is now being revealed to mankind. All that has occupied our attention in the past has to be summarised and carried forward into the new world of thought; we have to recognise the Law of Recurrence and, in this way, begin a new world of thought by the Law of Development. For this purpose permit me to sum up very briefly what we know about the Kingdom of Heaven as revealed in the Bible, not from the literal, or the theological standpoint, but rather from the Scientific and truly religious standpoint of Faith in God.

The first thought to grasp is that there is a Kingdom of Heaven as Absolute Truth; that the King is the Lord Jesus Christ; that the fundamental principles of its Being are Grace and Sacrifice. Here we pause, remembering the Law of Recurrence, and what we have to recognise is that the King is unique in this, there is involved in Himself all lower principles of Being, all that was in Adam, at his creation. Heaven and Christ, or Grace and Sacrifice, as principles of Being are His, and His only; originally they were not possessed by man as moral in the image of God. The importance of this statement is to show not only that before Abraham was born, but before Adam existed, Christ the King was Lord and Creator. The Revelation of the King in the world of Grace and Sacrifice can be seen to follow the order of development in history. He is Grace, as the Giver of Eternal Life and the Forgiver of sin; and

the way of forgiveness is that of Self-Sacrifice. The Law of Development is followed in this spiritual world ; it is from Principles of Being to Power and Germinals, from Germinals to what is organic ; and, in the fullness of the times, He became the Man, the Lord Jesus Christ. He was essentially all that Adam was when created in the image of God, with this new world added, by which He became the Saviour of the world. This is His glory, He lived and reigned consciously in this world as The Sovereign over the true, moral and spiritual worlds ; not claiming moral Adamic rule and authority, but as King of Grace and Divine Love, changing Adamic and fallen sinful men into the Christlike children of God. The King established the Kingdom and made known its Laws, and these are to be found in the series of Blessings uttered upon the Mount of Blessing. The meaning of these Laws is that they are the rules of life by which men enter and live in His Kingdom ; they follow a definite order, they may be said to be the related principles of the Kingdom of Grace and of Heaven. These Laws are operative for definite ends. The first Blessing, that of being "poor in spirit," is known as Regeneration. The second Blessing is of comfort to those who mourn, and may be freely interpreted as the Christ-Life and Incarnation. The third Blessing is that of meekness, teachableness, the gift of the Spirit of Salvation. The fourth Blessing is that of hungering and thirsting after Righteousness, with the promise of being filled ; a spiritual Possession equivalent to the Mind of the Spirit of Christ in the new creation. With the fifth Blessing that of being merciful and receiving Mercy, there is a change in the order of thought. The child of God by Divine Grace is now conscious of darkness within the soul, and the desire is for Illumination, for true education, and power to know and act in a Christlike way. The sixth Blessing is that of purity of heart, so that by the way of Purification the Face of God may be seen. The seventh Blessing is that of desiring to be a Peacemaker, as a child of God, and what this means is the life of Dedication, it is following Christ in His Spirit. The eighth Blessing is the gift of endurance, of suffering and persecution for righteousness' sake ; of being reviled or even put to death physically ; of becoming a Consecrated Sacrifice on Cross or Altar, and still to enjoy the Life Eternal that is in Christ the King. All these things and thoughts are involved in the King, the Kingdom, the Constitution, the

Laws and the Blessings ; in other words, the Kingdom exists to carry out these Processes ; to fulfil these Purposes ; and, in due time, to bring to mankind the Kingdom of Heaven and the City of God in truth, righteousness, grace and Divine Love. Here allow me to suggest for your consideration that the Bible, in its fourfold division, responds to this music of Heaven ; only, as you can easily perceive, the follower of Christ must be spiritually attuned to this great spiritual ideal Kingdom.

Enquirer. There are several subjects stated in your summation to which I would like to refer briefly. For example, you speak of an analysis that will separate the Absolute Right, True and the Relative from the Relative wrong and false. The process of study being to separate these so that what is heavenly and from Heaven may be set on one side, and what is earthly and from the Earth put on the other side. What I understand from this is that the attempt is to be made to set up the principles, laws and blessings of the Kingdom of Heaven as standards of thought, and to use these as tests, and as the means of judging what is of the Earth and earthly. This analysis, as I understand your thought, is that of judgment and of separation, it is not the scientific analysis by which processes are studied, purposes known, the orders discovered, the laws recognised, the darkness and chaos banished and the Kingdom conceived as a spiritual cosmos. If I am right in my interpretation of your thoughts, what I am expecting is a synthesis ; it is reversing the scientific order of development from the standpoint of the scientific explorer trying to discover truth ; it is assuming that a kingdom of truth is known, and the attempt is going to be made to confirm past studies as it were synthetically.

Another point that may not be easily understood is the difference between the Adamic moral man as ideal, yet imperfect, and fallen ; and the Man Jesus Christ, as moral, and as the King Spiritual not only over the Kingdom of Grace and Sacrifice, but over all the lower Kingdoms as Moral, Psychical and Physical. If the thought is expressed in these words, the Lord Jesus Christ is the fullness of the Godhead bodily ; He is perfect Son and Image, or likeness of God, as Cause and Life Eternal ; the Being of all that becomes the All in all ; thus He is Creator and Lifegiver, whilst Adam is creature and life receiver. In other words, all Principles of Being are inherent in Him essentially and

absolutely ; whilst in Nature and Man they are derived and dependent, subject to becoming, to development to order and law. What, then, the question will arise, are Nature and Man Relative only, and is it to be supposed that in them there is no absolute or essential Being ? This is contrary to reason because all relations arise out of Being and Becoming. From the Ultimate Absolute the related and correlated ultimates come, therefore, by faith men know that the Absolute exists, and is the Cause of all relations. If Nature and man were relations only there would not exist any nexus, order, law, or kingdom of truth and fact. The Absolute, in God, Christ, nature and man, is beyond the Intellect of man ; here the creature is utterly helpless in defining or reasoning. As has been well said, if man could know, and define, the Absolute he would be an absolute god ; but as this is impossible it is well that he should recognise his creature condition, and learn to love and obey his Creator. I do not wish to harp too much upon this subject of the Absolute and the Relative, but I think it is well to grasp the thought that these conceptions are not in opposition or contradictory. The Absolute is in the being of Nature and Man, and it is by the study of true relations that the related ultimates and the Absolute become known to man. I am now anxious to accompany you in your studies which I hope will be helpful in our further quest in this most interesting study of the Bible.

Student. Your remarks about the Absolute and the Relative are worthy of careful consideration, and strange to say our very first study in the Bible may be conceived as dealing with this subject. We open the Bible and the lesson set before us is the Story of Creation, as a Revelation from God, the Absolute. As you know, thinkers have studied the story with intense interest. There are those who believe that the days are literal days ; others think of them as representing long ages. The first may be compared with children ; the second with men groping after wider views which would harmonise with geologic periods. There may be some who do not think that the literal, or the geological, periods are important for them ; the practical fact is the Revelation of God as the Creator, and it is by Faith that this great truth is accepted. Here I would suggest for your consideration that the series of days form an order of development ; and it is within the range of possibility that the scientific study of the Bible throws light

upon this subject. You are familiar with the fourfold series of development by which there are four as related to God ; four as related to man ; and four as related to mankind and the Kingdom of Heaven. At the fifth stage of each development there is a change in the order. The four, as related to man, are those of the physical body and the Constitution of the Mind ; the fifth is man becoming conscious and intellectual receiving Illumination. The sixth is that of Moral-Life as subject to law : with the possibility of disobedience, sin, darkness, death and Purification, followed by the seventh and eighth which reveal Grace and Sacrifice for his Salvation. The same division is found in the ten commandments. The four run thus : God and God alone is to be revered, loved and worshipped ; Christ alone is the Image of God, and idolatry in every form is forbidden ; the Name of God is Sacred, it is not to be taken or used vainly ; the Name is the Holy Spirit and the Spirit is the Name. Sum all this up and it means the Sabbath, the Mind of God as revealed in this order of development. Man is brought in at the fifth commandment as related to honouring his parents, and what follows is Mosaic law against murder, theft and adultery. It is not necessary to give further examples of this truth ; it is repeated over and over again in the Bible, and thus it may be conceived as a fundamental law of development in the Kingdom of Heaven.

Let us now glance very briefly at the days of Creation. The first is that of God as Absolute, the Creator, the Cause of all that exists. Relations and all that is relative are involved in God, and apart from God there is no absolute or relative. The second day reveals Separation and Heaven, the Christ, He can be conceived as a related Ultimate of thought ; the relation being Father and Son. What follows is that Christ also is Absolute ; He cannot be defined in terms of relation. As God is the Absolute Almighty Power, so Christ is the Absolute Eternal Life. The third day reveals the Holy Spirit as proceeding from Father and Son, the Creator as Divine Wisdom, as Cause of all forms of order and development in the universe. The fourth day is the Revelation of the finished work of the Holy Spirit, and what this means is that God is the Absolute in all that is created.

It is not necessary to think, and state, that the universe, as manifested on the fourth day, is made up of relations, and, that as such, it reflects the Mind of God. What has

to be remembered here is that there is no man to think upon and study what is absolute, or relative, and thus the relative is as non-existent from the standpoint of human reason. The fifth day is the vision of creatures that fly and swim ; the spiritual thought being that here, as arising out of Divine Mind-Life, there is imagination and the soaring intellect of man called into existence for the very purpose of perceiving, receiving, conceiving and studying the Mind of God as revealed in the universe. The sixth day reveals man, in the image of God, as creature able to study order and to obey law ; there is no question about Absolute or Relative, the man requires to be educated, and to develop into manhood before such questions will interest him. Reflecting the Mind of God, as developed in his own Constitution, what he requires is Faith in God and obedience to His Will. The seventh day is where God is said to Rest from His works of Creation, the thought being that the Moral Creation in Man does not limit the Power, or the Life of God. The Man has Free-Will, he is a conscious, moral, responsible creature, and thus there is the possibility of disobedience and failure in the future. Grace is the reserve power of God to meet such an emergency ; this is the sacred seventh day. It is worthy of notice that the eighth day of Sacrifice and Consecration remains veiled ; the moral creation series of days, or of related ultimate principles, are revealed and here the vision of creation ends.

Enquirer. The line of thought you have followed as bearing upon the story of Creation is a deeply interesting one, and for my own part, I am inclined to agree with your exposition. If I have grasped your conception aright, what it means is this, the Absolute is God, the One, the First Cause ; the second as a related Ultimate Absolute is Heaven, Christ the Son ; the third as a related Ultimate Absolute is the Holy Spirit as the Divine Worker ; the fourth the Universe is also a related Ultimate Absolute. It is the manifested Mind of God in His Power, Life, Wisdom, Love and Righteousness. The series of four explains Nature as the Mind of God, the All in all ; it also agrees with the nature of man as the Creation of God. If this truth is applicable to one man then it can be asserted of all men, at a definite stage of development. What follows is that Man transcends Nature because he is endowed with the Power of Intellect, which deals with the relations of thoughts and order ; and, with his moral nature which consciously is

subject to Law. It is thus true not only that the Mind of Man is like, and can be compared with, the Mind of God, but by the endowments of Intellect and Moral-Life it is possible for him to consciously develop into the image of God, in righteousness, truth and goodness. What this means is that there is a repetition of the first series of four as applied to the Absolute Cause and to Christ, as Heaven ; the man is consciously endowed with Divine power, and he may attain to Christlikeness as symbolised by Heaven. Thus far the natural creation ; but, should sin intervene, then what follows is Grace and Sacrifice through the Lord Jesus Christ, the work of the Holy Spirit, and the new creation of man in the likeness of God and Christ. In both series the Cause and Creator is God the Father ; the Process is the Christ and Heaven ; the Purpose is worked out by the Holy Spirit, and the End is Order, Law, Harmony and Unity in the Universe. I am aware that this extension of the Creation series of days, periods, or principles of Being transcend the original vision, but the line of thought is permissible seeing that this is the light of truth as derived from subsequent revelations in the Bible.

Student. The result thus far, as related to the Creation Series of Revelation, is similar to the results of Scientific investigation. The Absolute as One, the Creator, cannot be defined by the Intellect of man ; all Ultimates, as Principles of Being, are comparable, and found to differ ; but, they are related ultimate Absolutes, indefinable as to their essential nature, and thus the Intellect of man, dealing with what is relative, is thought upon as studying Becoming, or what has become, and is made manifest in creation.

Let me now suggest for your consideration that this study of Creation in two fourfold series is not out of place. The conception can be carried forward into the Bible in its order of development as the Revelation of the New Creation in Christ, for the Salvation of mankind and their Restoration by Divine Grace to His likeness. The Bible in a natural way in its forms falls into four divisions ; the first is that of Germinals or beginnings ; the second into the history of Abraham and Israel ; the third into that of mankind from Adam to the Advent of the Lord Jesus Christ the Perfect Man and Son of God ; and the fourth is the Revelation in the New Testament, of Christ and His Church or Kingdom in the world. What we must ever remember in this quest after the Kingdom of Heaven and the City of God is that

we are still learners in the school of Christ ; that our Teacher is His Holy Spirit, and that we continually need His help and guidance. The Bible to us is the objective Mind of God by His Holy Spirit ; it is in a true and real sense an Absolute Creation. It is at the fifth stage of development (that of man observing the works of God) we are trying to find our way back to Him by the study of true relations as they are made known to us.

In glancing at the first division of the Bible, that of Germinals, it is not necessary for us here to enter into details which have already in a measure been studied. We are now aiming at a synthetic conception of the Kingdom of Heaven and the City of God, their Principles, Constitution, Laws, and practical results as found in history. We will begin with "the Generations of the Heavens and of the Earth," and try to some extent to discover what is involved in the germinal thoughts. It may not be out of place to state here that the problem is that of REGENERATION; it is not only to find how man has fallen from the moral standard, but to discover the results of that fall, and in what sense the Purpose of God is the Regeneration of man that he may become, like Christ, as the Image of God. It is worthy of notice that the Creation ideal of Man is the image of God. In these generations what can be seen is an earthly mist, dust of the earth ; the formative Hand of God, the breath of God, and a living soul. This is man as germinal ; his home is the Garden of Eden from which there emerges a river that is divided into four branches ; he is placed in the garden to dress and keep it ; and he is there under the most favourable conditions with perfect freedom to eat all kinds of fruit except that of one named "the knowledge of good and evil." This is the one condition of limitation. The Creator in His wisdom limits the man, for his good, and warns him that disobedience involves death. The Creator, Owner, and Lawgiver reserves this prerogative right over His Possession that the man will not attempt to know what evil means. Good, all kinds of what is good, he can enjoy, but the mystery of evil is poison and disease. This is like a vision of the Spirit in the spirit of man. What follows is the gift of the Help-Meet, the Mind-Life as joined with the Spirit in psychical union ; the mystery of holy marriage ; it is in a true sense the Mind of God and of Christ. Here the subtle serpent, the beast, the tempter, appears upon the scene as a doubter, a sceptic, a liar. Is

it reasonable or right for God to forbid a man to partake of a fruit good, beautiful, desirable and which will convey wisdom and power to those who eat of it ? Is not this the very way to discover the philosopher's stone that will change base metals into pure gold ; or to find the elixir of life ; or to make men gods divinely wise ? This is the intellectual infatuation that has possessed men through all the ages. It is the rejection of the Absolute and the worship of Relativity ; it is trying to change stones into bread ; it is following magic, necromancy and base idolatry ; and it is cherishing evil and worshipping the serpent devil. What, then, are the results of this search after earthly wisdom ; this worship of the devil ; this adoring the beautiful, desiring the pleasant, and aspiring after wisdom and power ? The answer is nakedness, shame, disgrace, judgment, justice, pain, sorrow, trouble, loss of Heaven ; it is Earth and the earthly, thorns and thistles ; it is labour of body, sweat of brow and brain ; and, following death, the return of the body to its kindred dust. Thank God, this is not the end, it is a new beginning. There is the promise of a Seed from Heaven, and that Seed though hurt in the conflict in time will bruise the head of the serpent, take the sting from death and bestow upon mankind Eternal Life.

Enquirer. It may be that your explanations of the Generations of Heaven and Earth are true to the spiritual facts ; they are not limited by the literal story, and it may be that the range of thought extends to the ages of history. The conception given to me is that the fundamental thoughts about the Heavens and Earth are involved in the history of the Regeneration of the race of mankind, and that in a true and real sense the germs have been operative and living, and that they have passed through all their stages of development. The explanation fits in with the Parable of the field with good seed and tares ; the good seed of the Kingdom of Heaven has been sown by the Good Spirit ; the enemy has sown the tares ; the harvest time is near, and the good and evil will be separated.

Following out the conceptions of the Absolute and the Relative, the Positive Truth and the negative error, the seer can see the lost Eden Heaven ; the flaming sword of justice and the way to the Tree of Life as barred to men. The study of the generations of Earth as derived from Adam and Eve are complex, but at the beginning and the end they may be said to touch the generations of Heaven. The

story is that of the earthborn Adamie race as the children of Adam and Cain, but as related to this family there is the story of Abel the Martyr, of true and false worship, and, in this sense, a revelation of the Lamb slain from the foundation of the world. The story of the Cain race, the firstborn, is sad beyond description. It is a long record of jealousy, suspicion, degradation, murder; a civilisation that is earthly, carnal and devilish; abundant wealth, magic and weapons of war. It is a life summed up by vengeance from seven to seventy-seven fold, and the end is a blank. It almost appears as if the Cain race had become extinct; there is no record in history of its extermination. The power and the Kingdom of earth pass away from the family of Cain, and men wonder whether it may be possible that they are to be identified with those aboriginal, degraded races that have lost the knowledge of their origin and history. This is something like the story of the fallen disobedient race, they aspired to be wise, great and powerful, like the gods; they became outlaws, they lost home and knowledge of their relations; and as outcasts from the Kingdom of Heaven, the doom of death became their portion.

Student. "The Generations of Adam" may be thought upon as a new beginning, the Incarnation of a new Principle of Being; it is the Christ-Life in a germ. It is what survives death and cannot die: it has entered mother earth and Eve in their trouble and sorrow, and the Mission of Grace is to bring comfort and blessing. Taking the names of the generations in their order, Adam is the fallen man, not living Godward, but thought upon as the dust of the earth. Into this inorganic world Life comes, and the student is called upon to study the order of development. The thought is that Seth, the appointed one, has come to take his brother Abel's place in the family, so that there may come into existence the living organic forms of what is heavenly in man and mankind. The revelation is the Incarnation of Christ, and of His Spirit in a living body. With Enos the thought is that the man is frail, fallen and subject to evil, but by Divine Grace there is granted Salvation, joy, rejoicing and spiritual worship. This meek and lowly one has received a great gift from the Spirit; it amounts to this, the man within the man possesses, and inherits the earth in his own body. With Kenan, or Canaan, there is a little difficulty; he is thought upon as a

trader. Now it must be remembered that there are good and bad traders ; the bad traders are like the Canaanites, the descendants of Ham, the good traders are like the pearl merchant who sold all the pearls he possessed so that he might obtain "the pearl of great price." The Canaanite trafficks in a land that is not his own, by Divine gift. The Kenan to whom the land belongs is a worshipper of God who seeks after and loves Righteousness, ever cherishing the hope that his soul will be filled with this treasure. Mahalaleel is the fifth in descent, and what is involved in his Name is the praise of God ; in other words by the mercy of God the man has become merciful, he has obtained Illumination, and thus he is enabled to praise God for all His mercies. Jared is the sixth in order, the moral man in a moral world ; he knows his Descent morally and by Grace, therefore his quest is Purification, to see the Face of God, to love and obey His laws. The ideal in Jared is fulfilled, summarised, in Enoch, the seventh, Dedicated, the one who conforms to all laws ; the man who walks and talks with the Man from Heaven as a companion. The strange thought is that the one is as the shadow of the Substance, the relative of the Absolute, they pass away from Earth as if they did not belong to it ; they are not to be found among earthly men, they have ascended into Heaven to become Priests and Peacemakers for all the children of God. The eighth in descent is named Methuselah, the one who lives long, in a true sense the Consecrated one, the ages-long sacrifice and sufferer. The strange thought is that in him the Christ lived ; in him God suffered with Divine patience. Over this series from five to eight there rests the mystery of the power of evil in the earth. God is very patient with men, but there is a doom of judgment in the air, and the mystery of a Flood to carry it away. When Methuselah passes away men may expect a day of judgment. The ninth in order of the generations is named Lamech, meaning the powerful ; the coming of the Holy Spirit of Christ with power ; the age of the leavening power of the Spirit and the radiation of Truth, Light, Law and Love among men. The tenth is Noah, and with him there is the promise of Rest and Comfort and the removal of the Curse that has blighted the Earth.

Enquirer. Your interpretation of the Generations is somewhat strange. At the first glance what we expect to generate from Adam is the Adamic and earthly ; but what

you have sketched out is not the Adamic ideal but the Christ one. On second thoughts I must confess that I think you are right, because under Adamic forms of Life it is the Christ of Grace that is germinal, organic, and is being developed in man and in the race of mankind. In other words it is Christ Who is the Mystery of Life as Adamic in Grace, or as Spiritual; and it is under earthly forms that the development takes place. I am inclined to think that your line of thought could be applied to ages of history; thus Adam and Seth represent the Age germinal and pre-historic. Enos and Kenan the Age psychical and that of Abraham and Israel. Mahalaleel and Jared the Moral Age: Enoch and Methuselah, the Age of Christ and of mankind. Lamech and Noah the Age of the Spirit of Christ. If this should be so, then it would follow that in all these ages it is Christ who is the Absolute in all realms of truth, goodness, grace and love; and what is relative has to be studied in the history of mankind. This is dealt with in the history of mankind, as seen in the "sons of God" taking the daughters of men to be their wives; the limitation of the days of human life to one hundred and twenty years; the giants of that age and the men of renown; but specially in the thought that men had lost the love, favour and fear of God in their lives. Great they might be, in a sense, relatively, but in God's sight they were great sinners. There is a word of comfort and consolation in this judgment of mankind. Noah was righteous, perfect, and walked with God; the Spirit of God had not departed from the earth, and, in this sense, the Lord Jesus Christ was in all the generations of Adam.

Student. The Generations of Noah are a strange study literally, ideally and even spiritually. The Story of the Flood, when it is thought upon as a vision of the way of Salvation, takes the student back in thought to the Absolute Spirit, to the human spirit, to a stage of development in history, to the third Blessing, the meek teachable spirit, and to the thought that possibly this may be the way the Spirit of God takes to teach the children of God, as by a series of cinema pictures, what is involved in the conception of Salvation. The special thought to remember here in the fourfold order of development, is that we are thinking upon the working of the Holy Spirit in the Kingdom of Grace. The special sign given of the Love, Mercy, Truth and Grace of God is the sign of the Bow upon the face of the cloud and

His Covenant relations with those who love and serve Him. There is a deeply interesting record as to the relations of Noah and his sons, after the flood, bearing upon the effects of wine and the actions of his sons. It is the Voice of the Spirit foretelling the destinies of these sons and their families in the future ; the curse upon Canaan and blessings upon Shem and Japheth.

“ The Generations of the Sons of Noah ” are the fourth in this order of development ; it is worthy of notice that they synchronise with the Universe order in the Creation series. The first is God, the Absolute, as related to Heaven and Earth ; the second deals with Christ, Heaven and Grace ; the third is the working of the Holy Spirit as related to the Flood of Evil among men and the Covenant of Grace with the Bow in Heaven for the sign. In this the fourth of the series the problem is the work of the Spirit of God as dealing with the Inheritance of Righteousness, now the Possession of Mankind, in the three branches of the race that have been saved. What is of special interest to historical students is that this is their germinal standpoint from which to begin the study of the races, the countries they have possessed, their history, their civilisation and the rise and fall of empires. Germinally there are three families or Generations that begin with four heads. The first family was Adam, Cain, Seth and Enos ; the second Noah, Shem, Ham and Japheth ; the third Terah, Haran, Nahor and Abraham. These are comparable with the age unconscious, pre-historic and germinal ; the age semi-conscious, the dawn of history ; and the conscious and historical age as related to the nation of Israel. All this is not speculation, or theory, it is now recognised scientific truth ; and this is how the whole subject is so full of interest. What is suggested about history dealing with this question is that the records found stored away in libraries in Babylonia point back to an age and an empire that are very ancient. This was succeeded by Babylonia becoming subject to the race of Ham, possibly under the mighty hunter named Nimrod. In due time the empire became subject to the race of Shem, and in a later age it passed into the hands of the race of Japheth when Alexander the Great conquered the world and finished his career by death in Babylon. All these things are interesting not only to the historian but to every intelligent student, for the simple reason that he is studying the history of mankind, and how the earth came to be divided among the

families of Noah. The student will find that much information is to be obtained from names. Thus Noah means Rest, Comfort; Ham and Cush, Hot or Black; Shem, Name, Exalted; and Japheth, Enlargement. The interesting thought is that the names denote, or are prophetic of, the men and the race to which they belong; the ideal is in the Name, and the name expresses the thought as identified with the person. In a general sense this may not apply to names to-day, but it is often found to do so in the Scriptures and in history.

"The Generations of Shem" are the fifth in the series, and the student will now be on the outlook for a change in the order of development. Up to the fourth of the series the eyes are fixed upon the objective development as the Revelation, Manifestation, Work, and Purpose of the Holy Spirit. Here the man becomes, as it were, conscious, rational, enquiring, and the problem to study is what is involved in the Name, and in what sense it is exalted and honourable. The student as Intellectual is seeking after Illumination, and what he discovers is that the Name is God, the Absolute, the Merciful, the Gracious. It is well known that this inheritance is particularly that possessed by the children of Shem; and that the Bible as a whole is the record of their quest and discoveries in this most important field of study. This can be illustrated by the Revelation to Moses at the Burning Bush; in the Name Jehovah, the ever living, the "I Am that I Am;" and, by that greater Revelation of the Name on Horeb, "the Lord, the Lord God, Merciful and Gracious." The Name of God is all that men can righteously and truly know about God; thus the Beloved Son, the Lord Jesus Christ, is the Summation of the Name of, and all the known attributes that can be applied to, God. The conception here is that all this exists germinally in Shem, the Name. This is the Absolute as the One beyond rational definition; but also the One in all Principles of Being in all relations of order and in the Relativity of Law.

"The Generations of Terah," the sixth in the series, are in their nature moral; the conception is that the student must exercise patience, (delay), in solving the problems of past, present and future; these must be taken into account. The question is not of Illumination only, it is particularly that of Purification, of attaining purity in heart and soul so that a man may be made fit to see the Face of God, enter

the Land promised, and find the City of God. Haran stands for the dead past in Chaldea ; Terah and Nahor for the moral quest and pilgrimage, as falling short of the Promises, the Son, the Nation, the Land and the Kingdom. Abraham as obedient to the Divine Calls sets forth on the great pilgrimage, full of faith and love to discover the land promised and the better country ; the City that is as a Shadow and the City that is founded on Truth and Righteousness whose Builder is God. What all these germs of Truth and Grace contain, and how they will develop who can tell ? This man Abraham is not only a prophet, he is the summation of all the past patriarchs and prophets in the realm of Grace ; he is the very type of the Son and King, the Saviour of mankind, and this is why careful and prolonged study is required to apprehend the mystery of the Absolute that is involved in Him as the Father of all the Faithful.

Enquirer. In trying to follow your explanation of the Generations, from Heaven and Earth to Terah, as a development of the Kingdom of Grace in this world, what I have been trying to grasp is how all this can be thought out in terms of the Absolute, of Divine Principles, of a Constitution, laws, and an embodiment in living history of the operations and results of the works of the Holy Spirit. Taking the last conception, that of the results. It seems to me that the order of development can be traced thus : in the Generations of Heaven and Earth there is proof of Regeneration ; in those of Adam, an Incarnation of Christ in type in Enoch ; in Noah and the Flood the prolonged vision of judgment, Salvation, and Covenant blessings given to the saved. With the Sons of Noah, the world-wide story is that of a God-given Possession of Righteousness, and the great problem for the saved race is, how they will enjoy and use their Inheritance as the brethren of the same saved family. This is the very problem upon which the sons of men are exercising themselves to-day ; and through all the ages it has always been the same story. Some of the brethren are greedy, covetous, ambitious and never satisfied ; whilst others belonging to the same family will not work, be careful, or reasonable in the use of the Gifts of Divine Providence. The children of Shem have seen the evil results that flow from this perverted condition of the world, and thus they have sought for the Illumination of Truth and Grace as found in the Name and its relations. With the children of Terah there has come to men a measure

of Purification ; and all this is summed up in Abraham, who dedicated himself to the service of God by simple childlike trust and Faith in God, and obedience to His Will. In Isaac, the beloved Son of his father, there is a great Hope, because he can be seen as the Consecrated Sacrifice, being saved from death by the Substitution of the Lamb of God that taketh away the sins of the world. It is very plain, then, that these germinal conceptions are really to be found in the history of mankind, and it would be a very interesting study to set to work among the debris of history to find these treasures of pure gold.

What I have suggested about the germinal ideals as valuable results in history, as particular facts, is one very valuable line of study to prove what is Absolute in God and Relative to mankind. Another line of thought is opened up by applying the Blessed Laws of the Kingdom to individuals, and particularly to Abraham, in whom all the germinals meet. This must prove a most valuable line of enquiry ; it is, so to speak, attempting to bring Abraham to a standard of life and thought which pre-existed ideally, apart from himself, but was not literally known until the coming of his Son and Saviour. The form of development can be expressed in this way : Abraham was poor in spirit in the sight of God, by Faith in Him Regeneration took place, and in his measure he enjoyed the Kingdom of Heaven. Because men were unkind and evil in Chaldea he felt for, and mourned over, them ; and this very condition proves the Incarnation of the Christ, it is the heavenly life that brings comfort. The story of his life is that of meekness, subjection, and willing obedience to the Will of God, and thus in truth, though only a pilgrim on the earth, he possesses all that is good in it far more than those who by covetousness and ambition were never satisfied. He hated evil and loved righteousness ; his aspiration was to be right and to do good, and he had his reward in being filled with right thoughts and in his Mind becoming like the Mind of God. He obtained Mercy from God, and he was merciful toward others, and it was by the way of Mercy that he obtained divine Illumination. His heart was pure, true, good, and in harmony with the Will of God, thus his privileges from time to time of hearing the Voice of God, and of seeing the Angel from Heaven. He dedicated his life to the service of God as a Peacemaker, and thus proved himself to be a son of God. He had his share of persecution and

trouble in this world ; and, it may be that the awful test of offering his son Isaac as a sacrifice was a sacrificial Consecration and offering to God far worse than death. It was through that Sacrifice he realised what Sacrifice means to God the Father and His Son ; and this was the Vision of Christ that dawned upon him, gave him new life, and opened up to view the Kingdom of Heaven and the City of God.

Student. All that you have suggested about Germinal Principles of Being and their results, and about the testing of the life of Abraham by the Blessed Laws of the Kingdom, ought to prove helpful to thoughtful students. These are synthetic lines of thought, and in their place they are very valuable. There is in the Book of Genesis another series of Germinal conceptions which are in their nature psychical, but between the series there is what you might call a break in the continuity of development. The thought takes this form : there are no named Generations of Abraham. He stands alone, he is like his greater Son, a Prophet and Teacher ; they both teach by their lives ; and it is out of their lives that the psychical and spiritual kingdoms arise. It is important, therefore, to study the life of Abraham not only as a most interesting story, but as, in spirit and truth, prophetic of the history of the quest for the Kingdom of Heaven and the City of God. Very briefly the points to notice as historical, as applicable to one man, and to mankind are : 1. The Call of God and the duty of obedience to set out on the pilgrimage to the promised land. 2. The land is already possessed ; it is spiritually desecrated ; it is suffering from famine, and even Egypt is a land of plenty as compared with the promised land. 3. Egypt with all its treasures cannot satisfy the souls of those who wish to love and obey God. 4. The good land is subject not only to famine ; it is in a condition of war, subject to invasion, and the enemies that raid the land appear to be strongest. 5. There is Divine intervention : the enemy is put to flight and a promised Seed is revealed as possessing the promised land and having an innumerable offspring. 6. This brings the student to the history of Hagar and Ishmael, the Egyptian mother and the earthly son. 7. In all this God is faithful to His people ; He remembers His Covenant, and promises a Son, by Grace, through Sarah, and the consecrated Intercessor and the Intercession for sinful men is seen. 8. The Promised Son and Heir is born and there is

jealousy and strife in the family. 9. Here comes in the story of Ishmael, the outcast in the desert, and all that is involved in that story. 10. A new movement takes place which brings Israel into touch with the Philistines, with the nations of the west. 11. There is the story of the Sacrifice of the beloved Son. 12. Then comes the union in marriage of Isaac with Rebekah, and, in due time, the death and burial of Sarah and Abraham. The story is full of interest as literal, but if the teaching can be extended to a psychical ideal as applicable to any man, as historical for mankind through prophetic inspiration, as bearing upon the future, and as universal spiritual truth, then it can be seen that the life of Abraham as an ideal, and the life of the Lord Jesus Christ are not merely analogical but there is a harmony and unity that requires careful study.

Passing from the series of Generations of Heaven and earth to the series of Generations from Ishmael to Jacob, it can easily be seen that the development is different. There is a new beginning, as it were, from the outward and the objective method of study, to the inward and the psychical, as representing the Spirit and Mind of a man. It may be difficult to perceive this change; but the development in Nature from the physical to the psychical, as followed by Science, will be helpful in tracing the line of thought by analogy. The conception to seize is that this new creation of Christ in the Spirit and Mind of man is sub-conscious; it is not the man himself building up within himself this kingdom of heaven in a man, it is in reality the far-reaching operations of the Spirit of God; and the Mind-Life with all its attainments is the work of the Spirit. Compare the Generations of Ishmael with the Generations of Heaven and Earth, and there is no difficulty in perceiving that a similar dualism exists in a man as in Nature. Indeed the story of Eden may be repeated in any man, with this difference, the stage of development is higher. Ishmael and his generations are a strange study, for this reason: the Spirit of man is derived from the Spirit of God, as by faith through Abraham, but the Mother, the body, is of Egypt, the earthly. As a child of the mother it is carnal, sensuous, selfish; as a child of Faith it has heavenly aspirations, and what can be plainly seen is that dualism, conflict, antagonism must be the result. Ought Ishmael to be cast out from the family of God's Children? The answer is No: but he must avoid jealousy, strife, and hatred against his own

kin and kind. The Ishmaelite spirit will die in the desert of this life and there must be Regeneration and education in the School of Moses and of Christ. The conditions of Ishmael are not hopeless in his home, in his families, in the Desert, or in the Arabs of the East. What the Ishmaelite spirit requires is to follow Christ as His disciple. Only thus can Ishmael be Regenerated, become poor in spirit, and possess the Kingdom of Heaven.

With the Generations of Isaac the analogy falls in with those of Adam ; here also there is dualism as shown in the twin children of Rebekah. The story is summed up in the earthly Esau, who thought that he was the heir to his father by the law of the first-born ; whilst his brother Jacob, as the younger son, was the destined heir to the promises, the inheritance and the Kingdom. Esau is as Adam and Edom ; Jacob, the supplanter, is as Enoch, Israel and Christ ; they are living parables of the development that is found in Christ. They are predestined types of Being and Becoming ; wonderful thoughts of God that existed before they were born. This is a form of psycho-analysis that wise men do not comprehend ; when they walk with God by faith as did Enoch, and rest in God as did Noah, then the mystery of Incarnation, of Salvation, and of the heavenly Possession will become better known. Taking a lesson from the Creation series of Revelation, the Absolute as a conception has in it Heaven and Christ, and, as yet, the relations have not been revealed to psychical students.

Looking at the Generations of Esau from this vantage ground, keeping in view that his descent is by Faith and Grace, and that his father is Hope and Love, as moral, by descent, it must follow that there was much germinally good in Esau ; that he was not altogether of the earth and earthly in spirit, Mind and Intellect. Thus in his generations, earthly as they appear to be, there will be found, in history, much moral and spiritual illumination. The thought here is that the Generations of Ishmael are to be found in the Story of Egypt, the Exodus and the Desert. The Generations of Isaac are to be found in the Land, the nation and the Kingdom of Israel. The Generations of Esau in the Books of Wisdom. And the Generations of Jacob in the Restoration and the Kingdom of Judah. If this is found to be correct, then it would follow that these generations are not only psychical, they are prophetic and

they are the germinal sources of history. Taking the Generations of Jacob, the fourth in order of development, and referring back to the fourth day of Creation and the Generations of the sons of Noah, we find the work of the Spirit made manifest in the beloved son, Joseph, in his life-story and in his becoming the ruler over the world of Egypt. As a psychical natural study this may prove useful. The fifth in this natural development was Reuben the first-born by Leah who sinned against his father and family, disgracing himself and losing the birthright. The sixth was Simeon, the hearer, who did not understand the will of God ; the seventh, Levi, who was joined to God by worship and service. The eighth, Judah, who attained the sovereignty over Israel. What is suggested in this study is, that this revelation and development is germinal in its order ; it is natural as compared with spiritual ; it is a vision of truth, and it is a summation of the age that is found in Genesis.

CHAPTER III

THE PSYCHICAL DEVELOPMENT IN ISRAEL.

Enquirer. This exposition of the Book of Genesis, as a book of beginnings ; as a Revelation of the Absolute, of Related Ultimate principles of Being ; as the becoming of relations and of Relativity is full of interest. What strikes me as very remarkable is that the fourfold order of development dominates the order of thought, that the laws of the Kingdom can be traced, and that the work of the Holy Spirit in the Kingdom can be so clearly seen. If this is true as related to what is germinal in thought and in a sense objective, I am beginning to wonder what treasures of truth will be revealed to us, in what you have named the psychical division of the Bible, germinally in Abraham, Isaac, Jacob, and Joseph ; and from Moses to the Kingdom of Israel and the Captivity in Babylon.

Student. Here we require to pause and remember what is involved in the Law of Recurrence ; in other words, we have to conceive the thought that the end of an age, and of a world of thought, has come. We require to make a new start and the question that meets us is this : after summing up the past, what are the psychical germs that require to be carried into the new world of thought ? This may be conceived as a psychical problem, it may be linked with heredity and environment ; it may be thought upon as a conception in the womb of a mother, or of time. Here it is conceived under the figure of God's firstborn, delivered from Egypt to be educated in the Desert, to possess the land of Promise, to become a nation and the means of blessing to the world. As in the Creation series there are revealed four Absolutes in their Relations, God, Heaven or Christ, the Holy Spirit and Creation, so here it can be conceived that relative ultimates have come into existence and these are named Abraham and Faith in God ; Isaac and Hope in Christ ; Jacob and Patience under the guidance of the Holy Spirit ; and Joseph the manifestation of Love the work of the Holy Spirit. The strange thought is that this psychical embryo of life is Faith as triumphant ; Hope

as radiant ; Patience as exultant ; and Love as regnant. This is the result of the germinal age of thought ; and these are the embryo germs of the Son of God by Divine Grace in Egypt, in the Mind of man and of mankind. God is the Father of this wonderful psychical Child ; Egypt is the mother, thus it is not so very strange that the period of gestation covers hundreds of years. The thoughts of the student are turned away from the period of gestation to the birth pangs that come upon the mother ; it is the birth that is of importance. The child when born was doomed to death, but, in the Providence of God, he was preserved, drawn out of the water and named Moses. It is well to remember here that in the psychical world of thought, and in the Mind of Man, every leader is a type of Christ. Thus Abraham, Isaac, Jacob, Joseph and Moses represent Him, not indeed perfectly, but in a way that His form and likeness can be traced. The strange thought about Moses is that he is the type of the Mercy of God in Christ. For forty years he is in the world, and he is taught all the wisdom, and the power, that is found in Egypt ; for forty years he lives the life of a shepherd ; for forty years he is the leader, lawgiver, teacher and ruler in the nation of Israel. At the end of that period he is called home to his Father's house in the Heavens, and to rest in the City of God. Moses in this sense is a type of the past, and of the Mercy of God to mankind. He is the shepherd, teacher, pastor of the family of God ; he is the schoolmaster, guide and ruler over all who wander in the great Desert of Life, and since he was seen upon the Holy Mount, with the Prophet greater than himself, the Merciful One, it follows that he is not dead. He lives in Heaven and he has his place and position in the City of God. Moses was lawgiver, teacher and ruler, and his four books confirm this conception of his Mission. In Exodus he is the deliverer, prophet and lawgiver for Israel ; in Leviticus he is the priest and shepherd of Israel ; in Numbers he is schoolmaster, ruler and judge ; and in Deuteronomy he sings the swan song of Love ere he passes away to the better land than that promised to, and possessed by, Abraham.

Enquirer. This conception of Moses reaches very far, and it will not be easy to reflect upon all you have suggested as fitting into the psychical Mind of a man or as inherent in his being. I would be inclined to grant that the newborn infant has in his own constitution all that is involved

in faith, hope, patience and love. By this I mean that the infant can respond to these ideals as objective; they are correlative; and it may not be out of place to consider the child as resting upon the lap of Divine Mercy. The mystery of Divine Grace that a child inherits, must be very wonderful; and yet, what are all the Divine Blessings but gifts of love and mercy from the Fountain of Love and Mercy? I do not think that the difficulty is to be found so much in the pre-existence of the child, as in the after-birth existence when it is brought into contact with what is evil and painful in the world. I suppose this is saying the mystery of life is not to be sought for in the Absolute, that cannot be known or defined, but in the relative where Being has changed into becoming. The peculiar thought here is that the child inherits a Mind, that is, imagination, desires, instincts, ideas. What is involved in Moses and Mosaism is freedom from the bondage of what is earthly, so that there may be growth in knowledge, in intelligence, in education, in subjection to lawful authority, to walk in the way of Illumination and to tread the pathway of Mercy. The chief difficulty here, I am inclined to think, is that the psychical student fails to realise the truth that he is studying the psychical world, as objective, and as being developed. He reads into it what is known by the advanced scholar in the intellectual and moral world. Perhaps, if we realise this more clearly and try to think upon Mosaism as a stage of development; and, as an objective lesson given for study, so that the Mind may become educated and enlightened, then what is involved in Mosaism for the child will be more easily understood. Further, I would suggest that the subject of study is not natural but spiritual; it is not Brahminism and Parseeism for example, but rather the child Christ, as being developed in the child Mind. If this is correct then it will not be so difficult to understand that at this stage of development, the forms of the men, as types, are very important; they are as principles of being and the stories, the environment, are relations to be used as a means of education.

Student. Your suggestion about the psychical Mind is, I think, true as bearing upon the order of development. What we are studying is not the Mind of man, as Adamic, but as derived from Christ. The principles that constitute the Mind, as a Possession, are to be found in Faith, Hope, Patience and Love; those related ultimates of Being, which

as Absolute cannot be defined. In the ideals of Moses and Mercy we have arrived at the fifth stage of development, and as we have already discovered this is where the great change takes place and the movement is out from the Mind to intellectual study and relations. In this sense, Moses and Mosaism, as objective, supply what the Mind requires as education ; the spirit within is looking out for forms and ideals to receive and conceive in the Mind so that it may grow in knowledge and in grace. If this is correct then Mosaism is very important, because the result will be that of a Mind which can be compared with what is objective and fits in with human experience. In thus thinking upon this stage of development, as that of the Mind of Christ, it must also be remembered that the Adamic and earthly Mind is keenly active in opposition to what is heavenly. This is why the experiences of the Egypt-born children of Israel are so degraded, disobedient, vicious and evil. They have escaped from the bondage of Power, but they remain under the dominion of the lusts of the flesh and spirit. If this can be considered as their true stage of development, then they are not only to be blamed, they are also to be greatly pitied, when it is realised that their evil enemies, so powerful, kept them in the darkness of selfishness, lusting and disobedience all through their weary journey in the Desert. The lesson to learn here is that selfishness, lusting and disobedience are contrary to the normal as psychological. All subject to this disorder of the Mind are unfit to enter the promised land of law and love, they perish in the Desert, and they do not attain to the meek and obedient spirit as a psychological Possession. This is a very complex question to study, and it is so because the Mind of man is under this unhappy condition of dualism, antagonism, and cannot see, know or understand, the mystery of the power of evil that retains the mastery at this fifth stage of the development of the Mind.

The sixth stage of psychological development is represented by Joshua the good, pure man, full of Faith and Courage, who has inherited the gifts and graces of all the past. He is the Jesus of the psychological age of Israel, the man pure of heart who sees the face of God, and is entrusted with the great mission of leading a new Israel through the River Jordan into the promised land. The story is fascinating, helpful and full of encouragement. As an objective vision of truth for the student thinking upon the development of

the Mind, what he sees in his own Mind is the brave Captain of Salvation who has no fear of enemies, of death, or of a hereafter. The Captain of Salvation has drawn and lifted up the Sword of the Spirit of Truth, His Voice is ever heard saying, "Fear not, be strong and of a good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." It is of importance to study in what way the River Jordan was crossed; how Joshua overthrew all his enemies, conquered and divided the land promised to Abraham. After the departure of Joshua there follows the degradation of Israel, the repeated falls into idolatry, the subjection to enemies, the many judges raised up to rule over Israel. At last the condition of the nation is that of degradation indeed; there is no ruler in Israel; the Philistines have attained supremacy; there is chaos everywhere; every one acts as he pleases, and the condition is that of anarchy. The picture is sad indeed, and all this has come about through what may be termed Relativism, the conditions and relations of the earthly, the carnal and the devilish. The serpent and the beast have gained the victory over the man and the nation, because they have not revered and loved God. They have become idolaters and lost the image of Christ; have taken the Name of God in vain; have not conformed to order nor obeyed the Divine Laws they possessed. All this has been written for our guidance and instruction, to warn every man and nation that this is the penalty which follows disobedience, and departure from the fear, worship and service of God, the Absolute, the Gracious and Merciful. This picture, or vision of the Commonwealth of Israel, as psychical, is given to every man to study, if he really wishes to know and understand the condition of his own mind when estranged from God and Divine Grace. It is given to nations, republics, kingdoms and empires to study in their degraded schismatic conditions, that they may learn how foolish it is to depart from, and to forget, the living God. As men know well from experience and history, a similar fate awaits every nation that will not love, fear and obey the Living God.

It is not necessary to dwell upon this picture of the Commonwealth of Israel in its fallen state. The more pleasant and encouraging study is to look for and watch the operations of the Holy Spirit, and how new movements arise which will be for Salvation and a promised Possession.

It is very interesting to notice here that the work of the Spirit begins in the heart of Hannah who desires to obtain a son from God. She asks Him for the child, and if the gift is granted, the child will be given back to God, and dedicated to His Service. This is what Samuel means, as a psychical revelation from God to men. Men can destroy themselves, but they cannot save, redeem and restore themselves to His Grace and Favour. They require one who will be to them as their prophet, priest, lawgiver and judge, and all these powers and gifts are bestowed upon the child of Hannah. Every thinking person can see the likeness that exists between Hannah and Mary, and Samuel and the Lord Jesus Christ. The prophetic vision is getting wonderfully clear; Samuel is the foreshadow, and the Lord Jesus Christ is the True and Real Man and Saviour. What Samuel is to Israel, all that and much more is the Lord Jesus Christ to mankind.

The development from Samuel to King David is complex; here again there is conflict between the earthly and the heavenly. A Saul would reign like other kings of earth after an earthly fashion; but this ideal, though acceptable to men, and attempted to be carried out, resulted in failure. The Spirit of God has chosen a man who loved, feared and obeyed God, one loved by God, and he became the King of Israel and the one who, by the aid of the Spirit of God, was able to overcome all his enemies. David as King of Israel is the type of the Real King of mankind; and, as he dedicated himself to this work of conquest over enemies, and to the unity of Israel, so the vision of the future is that the Lord Jesus Christ, the Prevailer with God and mankind, will, in due time and by a spiritual Kingdom, bring about harmony and unity among all men and nations.

Here a new form of development is to be found in the thought that, after the reign of David, his son Solomon, the peaceful and the wise, ascends the throne of Israel. There is a reign of Peace, and a period of Peace in the world. Babylonia, Assyria, Egypt and other great nations in the East are in sympathy with this movement of brotherhood. Even from the land of Sheba a queen comes to see the glory, test the wisdom and become the friend of the king of peace. It must be from this ideal that wise men and prophets have cherished the thought that a time of Peace was to come to this world, when men would study war no more, but live together as the children of God in a peaceful world. It is

at this stage of history that the race of Shem had the ascendancy, and in the Name of God, and of Divine Grace, made known to the world the Love and the glory of God upon the earth. "The earth is the Lord's and the fullness thereof," and the Kingdom, Power and Glory He has given to the Allwise King of Peace. This it may be said is the Consummation of the psychical age in the Bible; the Land is possessed, the City is inhabited and the glory and joy of the earth is the Temple of Solomon, and of Peace. But all this is as a pageant to be viewed and remembered; the beauty, the glory and the peace pass away. At the death of Solomon there is division, strife, jealousy, hatred, war, degradation and idolatry, and the end is deportation and Captivity in Babylon.

Enquirer. This psychical age of Revelation is not to be regarded as a failure and a mere pageant passing over the stage of history, rather it has to be studied as a Divine Process, and even the Revelation of a Purpose of Grace as carried out by the Holy Spirit. The stages of development can be followed in the history from Adam to Abraham, and it is very wonderful to study the ideal in Abraham as prefiguring the Lord Jesus Christ. Here it may be well to reflect upon the fourfold ideals that arise out of this psychical world of truth. There is not only the analogy with the first four days of the creation series; there can also be traced, I think, a likeness or analogy, or comparison, between Abraham and Moses; Isaac and Joshua; Jacob and Samuel; and Joseph and David. In other words, there is not only development from Abraham to David. What Abraham stands for is Faith in God as receiving the promises and setting forth to enter into the Promised Land. What Moses represents is the same Faith, at an advanced stage, in obeying God, and leaving Egypt to inherit the land promised. Isaac represents Hope in this sense that the land in which he lives will become the inheritance of his children; and Joshua realises that Hope by entering in, conquering the enemies of God, and dividing the possession promised to Isaac. The life of Jacob is that of Patience under the guidance of the Holy Spirit; and Samuel is the embodiment of the same patient Holy Spirit in fulfilling the change of name from Jacob to Israel. The analogy of Joseph and David is that they are both beloved sons in adversity, and in prosperity, they conquer their enemies, and they become Rulers over God's people by Divine Right. What is of

special interest is that each, and all, in their places, in the order of development, are known to be and become prophetic types of the one Lord, the Saviour and King of Israel. There is another interesting line of study in the Rise and Fall of each world of development, as from the Flood to Abraham ; from Abraham to Egypt ; from the Redemption of Israel to the Kingdom under Solomon ; from Solomon to the Captivity and from the Restoration to the Coming of Christ. Again, there has been a Fall in the deportation of the Jews under the Romans and the flood-tide of the Christian Dispensation. Wise men are now able to discern the coming of a new age of Divine Grace, when the Glory of the Lord Jesus Christ will be made manifest before the world, and His Holy Spirit will reign over all nations.

CHAPTER IV

DEVELOPMENT IN THE BOOKS OF WISDOM.

Student. All these analogies in the Creation story, in the Germinals in Genesis, and in Abraham and Israel as psychical, are of importance, because they tend to show that One Mind, the Mind of the Holy Spirit, is being revealed. Such a movement ought to engage the attention of thoughtful men who are interested in the Kingdom of Heaven and the City of God. In the study of Israel, as psychical, the assumption has been that Abraham and Israel, and all that is involved in the story, are comparable with an objective environment. The particulars and all the details appeal to men, and every individual is free to perceive, appropriate, receive and conceive, what is revealed. By this means within himself a psychical world will appear which will respond to, and correspond with, the ideal objective vision of truth. It is not easy for thoughtful men to follow what they may think and say is abstract idealism. Their minds are not in harmony with this line of study ; and they do not understand that such a study is in its nature scientific. The third division of the Bible, from Adam to Christ, is to be conceived as Intellectual and Moral. This also is an objective study ; it is trying to discover the order of development in mankind, not after a philosophic manner, but as guided by the Divine Spirit of Wisdom. As in the psychical world the problem is that of good and evil, so in the Moral World the questions that arise will have to be studied under the same laws and results. The Moral world, under earthly conditions, may be conceived as ethical, as national, or as penal ; but what the student is seeking after is truth in a Moral world, and, the Moral Man in the image of God.

The question to face here is this, How is the student going to find his way in such a complex world of relations, true and false, good and evil ? If he listens to the voices that surround him everywhere, from the sages of the East, from philosophers and wise men of all past ages, and from the almost innumerable voices of the present age, the only result is to ask with Pilate, What is Truth ? Yet, as then,

so now, the Truth may be actually present, and if he can see Jesus, the Lord and Saviour, His Voice may be heard saying "I Am the Truth."

What may be suggested about the series of the Books of Wisdom is that in a spiritual sense they represent the Generations of Esau. As Ishmael is fulfilled in Moses and the Israel of the Desert; and Isaac in Joshua and the Conquest, Commonwealth and Kingdom, so in these books there is a strange and wonderful revelation of Truth. They are not only intellectual, they are full of mercy, and every book carries in its heart the gift of Illumination. The first thought to notice is that the series follows the Law of Recurrence; there is a new beginning, and this actually goes back in Chronicles to Adam, the first man. Man, as Intellectual, is here becoming conscious of true and false relations, and he cannot be satisfied but by getting back to the very beginning. It is a question of Cause, Processes, Purposes, and Ends, and the man is quite right in trying to reach the very roots of the tree of knowledge of good and evil. It has to be assumed that the student is not only "poor in spirit" but is anxious to know about the Kingdom of Heaven. The greater fact is that the work of Regeneration is begun in his heart and Mind; therefore the motive power that is moving him to ask questions is the Spirit of God Who is going to guide him in the way of Truth. If in this Spirit we are now prepared to be taught and led in the way of truth, we will avoid particular details and glance very briefly at the series of Books, and try to perceive and conceive what they are meant to teach us. After I have sketched out the line of thought, then you can follow on and express your reflections upon the whole subject.

The conception about the Books of Chronicles is that they are the summations of the past. In this sense, they are Germinal, Psychical and Historical. The first Book deals with history from Adam to David and Solomon; the second Book with the descent from Solomon to the Captivity. The Race, the Promises, the Land, the nation and the Kingdom are surveyed, and then the student gazes upon the City of God, the Visible Temple and all the wisdom, the Glory and the greatness of the King of Peace. A fitting end to a great psychical ideal, and men ought to be thankful for the Illumination they thus receive; a most valuable parable and prophetic vision. The particulars, the details, the forms are all there, but where is the man who will see,

know and understand all that the vision means? The descent is dangerous; it is a fall from a high ideal to selfishness, jealousy, strife, war; to schism and separation; to idolatry and degradation; from home and freedom to bondage; from the vision of Heaven to Hades; and all this because men would prefer the earthly to the Heavenly, the seductive temptations of the serpent to the most reasonable laws of the Good and Wise God. It is night and darkness; but by the way of Persia, the sun (Cyrus) brings a new hope and a new age. God is still the Merciful and the Gracious, therefore Israel is not doomed to death but incited to Regeneration and Restoration.

The Book of Ezra is where the truth is revealed that the Lord is our Helper. There has been a night of sorrow, but joy has come with the morning; the sorrow for sinning against God and the Redeemer has been painful; but with the coming Saviour there is Grace and Life, and this Life is that of Incarnation; it is the Life that is derived from the Life Eternal and is for children, men, nations and the whole world. Who would choose to be left behind in Babylon and Persia, when the invitation is freely given to rise up and begin to build a house for the Living God?

The message that comes to the student by the Book of Nehemiah (Comfort of God), may be translated into the question of Salvation. The message is that of the meek and lowly obedient spirit; it is the Voice of God as law telling to rebuild what has been destroyed; to reject evil and to seek after what is good. It is a call to make the soul impregnable; to make the City safe; to make citizens faithful, honest and true; to make legislators, judges, priests, ministers and people lovers of law and order; and to labour for this end for the glory of God and the good of mankind. It is not only Salvation for the individual and the family, it is that the earthly inheritance may become a means of blessing for mankind. This is a difficult task to undertake, no room for ambition and self-seeking here; the reformer must have a strenuous spirit and rise above earthly politics. It is well to hear the reformer in his strenuous life uttering the cry of Nehemiah, "Remember me, O my God, concerning this also and spare me according to the greatness of Thy Mercy"; and, when his work is successful, returning to God with this prayer, "Remember me, O my God, for good."

The Book of Esther, the fourth in order of development,

takes the thoughts away from Jerusalem, the City walls, the enemies of God and Israel, to Persia and the empire of the world. The problem to be worked out in this story may be studied in the light of Righteousness, on the one side, as against the whole world as the Possession of God. The story fits in with Persia and Parseeism ; it is the question of good and evil ; of the despised Jew at the gate and his religion, as compared with the self-asserting politician and statesman, and what he claims as his due in the way of reverence and of submission. On the side of Mordecai, there is the recognition of God, Truth and what is Right ; on the side of Haman, vanity, jealousy and hatred ; and thus, the scheming on the side of evil to destroy the good. What has been specially noticed in this story is that the Name of God is not mentioned, yet the special Providence of God is so wonderful that it is really the theme of the Book. The end to the good man, doomed to death by the evil man, is not death but succession to the viziership ; and to the wicked man the very death he meant for the good man. The story is full of interest not only because it is a commentary on Parseeism, but also because it is the Revelation of the great truth that the Spirit of God works behind, and around, all the schemes of evil men, and that this truth ought to be remembered by individuals, by statesmen, by nations, and by the whole world. Esther, the beautiful, the star in the heavens in the darkness of night, is as the queenly figure of Righteousness, in the spirit of meek obedience to the Will of God and the guidance of the Holy Spirit. What is Right and True, that is the pathway of duty even though the result may appear to be death.

Thus far this series of Books deals with the great world of mankind as represented by Persia for Regeneration ; with the individual heaven-assisted man as receiving the Incarnation of Christ in his soul ; with men animated by the Spirit of Christ who, being comforted and guided by Him, seek to restore the City of God and, by suitable laws, in harmony with the Will of God, defend themselves against the powers of evil. All this is to be applied to mankind because this is how God rewards the good, and permits men who are evil to bring upon themselves the judgments that follow error and evil.

The Book of Job is peculiar in this sense ; here is a man, a son of Adam, an Edomite, who by the Providence of God, has attained to all this knowledge of God and Righteous-

ness. He is a remarkable man, almost perfect and good ; one who is full of faith and trust in God, and with a devout spirit serves God and loves his neighbour. An oasis in the desert must be beautiful and refreshing to the traveller ; but here is a man in a world of wicked men, even surrounded by them, and he is like God in spirit and in truth. This is the background of the story, and the problem to be worked out is how this man is going to stand the test of temptations, trials, bereavements, disease, doubts, fears and false conceptions. Into the story there is brought the spirit of evil. His plea is that Job is good because there is special care, grace and blessing given to him ; but, if he is left to the manifold forms of evil that come upon men, he will not be found so very patient and good ; it might even be found that he will lose faith in God, and prove himself to be no better, or more Godlike, than Satan, or even his fellow-men. The real problem in the Book is that of truth and error ; it is what wise and good men think and say about God and His ways ; it is their assumption that Job must be a sinner like other men ; and that the evils that have come upon him must in some way or other be a punishment on account of sin. The strange part of the story is that Job will not admit conscious sin ; he holds firmly to his integrity ; his belief is in the mercy, truth and righteousness of God ; by the Grace of God he is what he is ; and although his friends are so merciless in their arguments against him, yet the truth should be known. God justifies and rewards Job. His friends have not proved themselves to be full of the light of truth ; they have proved themselves to be the bondmen of theories ; and miserable comforters to those who are tested by the trials and troubles of this life. What can the story mean, and how is the student to get Illumination sufficient to form even an opinion upon this drama, found in the very heart of mankind and kept alive by wise men even to this day. Test the story in the light of law and it is a great Revelation of Mercy ; test it by the results of development and it is meant for Illumination. Test it by opinion, or even by philosophy, and the reply is this, "Can any good come out of Nazareth," or out of the Adamic race of mankind ? What if this man is not only a lover of truth, but a type of the Truth, the Christ, in the human race. It has to be remembered here that this man appears in the fifth series of development, and in the fifth book of the series ; it is where Satan has built up his kingdom on the

earth ; and it is worthy of notice that his cunning and power fail when they are used against one who loves, fears and obeys God. It is passing strange that the Truth, the Son of God, the Light of the world, should in this unexpected way not only produce the picture frame, but become the Picture, with the light of Truth and Grace radiating from His face.

The Story of Job, as thus interpreted, is of far-reaching significance. With the Illumination there is abundant Mercy, and what every man and all mankind require, to reveal to them the Truth as it is in Christ, is to obtain these blessings. With the Book of Psalms the thoughts turn to the Moral world, to the Work of Purification, and to those Pure of heart who desire to see the face of God. The first Psalm gives the keynote to the whole book ; it is the great truth that the godly who love, fear and serve God are blessed ; but the ungodly are unhappy, they are like chaff before the wind, and they cannot stand in the day of judgment. It is the Moral status that is important in the Kingdom of Heaven, and all the troubles and trials of this life are meant for the Purification of the soul, so that the Face of God may be seen in light, love, peace and joy. The Psalmists in all their Psalms are trying to realise what God is to them. He is Divine Love and all His children ought to love Him, and love one another. This is the fundamental law in the Moral world, and until men apprehend and comprehend what is involved in this truth, they are wandering in the darkness ; they do not see the Truth, nor understand what the Moral life means. In manifold ways the Psalms teach that love means kinship and kindness ; to cease to love, to cherish the spirit of jealousy and hatred is certain to bring as the consequence loss of kinship. What is all important, therefore, is the meek and obedient spirit with subjection to order and law ; and it is very noticeable in the Psalms how men not only seek to walk in lawful ways ; they love God's laws and study them day and night. The Psalms dwell a good deal upon Righteousness ; meaning by this that the good man loves all that is right in God's sight, and it is his delight to do all that he knows is right, true and good. This means the State of Salvation and inheriting a great Possession ; aiming at being meek and lowly of heart and desiring that the Mind should be in harmony with the Will of God. All this leads up to the thought that the study of the thoughts of God in their

order is a great delight, it is as light and sunshine ; it is truth finding its way into the dark soul ; it is Illumination, Mercy, Blessing and Grace. To hunger after what is right and true is good, there is conscious correlation ; the environment and the Spirit are responsive ; but this means Moral-Life, it is seeking after Purification so that Law may be known, that the authority of God may be recognised, that sin may be cast out of the soul, and the darkness that accompanies evil may be purged away. The Book of Psalms in its spirit is not ethical ; its aspirations extend far beyond the Adamic and the Moral. There is not any doubt about sin and its awful consequences as bearing upon Man and Mankind. The sinful need to be forgiven, and the Saviour is God, the Creator, the Benefactor, the Purifier, and any other Source of Blessing is unthinkable. Indeed, this line of thought permeates the Psalms, and God is thought upon as Rock, Refuge and Strength ; the King above all kings ; the Almighty, the Merciful and the Gracious toward all the sinful children of men. The thought may be expressed that God dedicates Himself to this conflict which rages between Heaven and Earth for redemption ; and what must follow is that in all the afflictions of men He is afflicted, and in this sense becomes the Sacrifice that takes away the sin of the World. If all this is a true-revelation of the Love and Grace of God the Heavenly Father, then surely it might be expected that men would respond to this Grace, and "thirst for God, the Living God" ; and being refreshed by His Love and Mercy, desire that His Kingdom of Peace may soon come, and that all men may give thanks, sing with joy and join together in saying, "Let every thing that hath breath praise the Lord."

Can it be true that this Revelation of Grace and Truth is a reflection of the thoughts of God, as given to men during the great development in the Intellectual world of mankind about 1000 years B.C. ? Is it reasonable to think of these Psalmists as the Generations of Esau ? The point to notice here is not the character of the man Esau, or Mankind, but what it pleased God in His Grace and Love to make manifest, in the Generations of Esau, what was involved in Him germinally. The thought is that in these generations there is the development of mankind to the Intellectual stage. What are presented and represented in the Psalms are the aspirations of the highest types of men, as the sages and moral thinkers of mankind. That the Psalmists may

have been sons of Israel may be true. It is also true that they are of the Generations of Adam, and it is not out of place to think of the Shemitic branch of the race as the receivers of the Blessing of the Name, and to whom the whole series of Books are entrusted, as a branch of the Adamic race of mankind. It is well to remember that the Grace, Mercy and Love of God is not limited to Jews and Christians. Other branches of the human family have had their sages and seers, and what they have said, and seen, in harmony with the Divine Will and Purpose of Grace, for the race of mankind, may find a place in that larger Psalter that is the heritage of mankind.

The Book of Job represents man as becoming conscious, rational and critical; as seeking after Illumination and trying to find and explain the way of Mercy. The Book of Psalms is different in this sense, it expresses the moral thoughts, emotions, aspirations, difficulties, troubles, and afflictions men have to endure, through the weary conflict between the powers of good and evil. The Book is enlightening and purifying, and amid the darkness the face of God can be seen, with the assurance that His Kingdom will come and change the earth into Heaven.

When the thoughts turn to the Book of Proverbs it can be conceived that the King's Son, the King of Grace, has stepped down out of the intellectual picture frame. He has joined His disciples; He has been with them in all their troubles, trials, aspirations, inspirations, visions and ideals of the future, conflicts with evil, and in their conceptions about a Kingdom of Heaven and City of God that will surely come. Now, He is saying to them all, what you require, when your eyes are opened, and your sight purified, is that you gain Wisdom, Divine Wisdom, and that you begin with God, Heaven and the Holy Spirit. Understand that all your thinking, knowing, reasoning, and all your philosophising must be subject to, and compared with, the Wisdom that is in Creation. Let me put it in this way: He might say to the Sages of old, Have you not gone far astray in thinking that wisdom consists in supposing that God is in form and thought like sinful men; and, in doing so, have you not degraded the Ideal of God into idol forms, things and thoughts? To the Brahmins He might say that with all their subtlety of thought and imagination they had not discovered Heaven, or Christ, but rather a Hades of darkness, a Nirvana that is a blank, a creation

that is a condition of pain and sorrow, a prison which men long to escape from, and are unhappy, because there is a Karma of evil that is more powerful than good.

As with the Brahmins so with the Parsees ; the conflict between good and evil is as night and day ; but, when will the Sun of Righteousness arise and bring healing and blessing to mankind ? Who so wise as the Greek Philosophers, yet of them it has been said that with all their wisdom they knew not God and Divine Wisdom. Worldly-wise they might be ; but, if they did not know, love, fear and obey God, how could they be truly wise, possess the image of God and obey His laws ? The Romans have been conceived as wise and great, as lawgivers, legislators and rulers over men ; but, although there was given to them the empire of the world, they failed and fell from their earthly glory. What is the Story of the Christian age but the imitation largely of Greece and Rome. To-day men are wondering why the Christian nations have failed in knowledge and wisdom, and are to be pitied and blamed, because intellectually, morally and spiritually, they have failed to bring to men the Kingdom of Heaven and the City of God. What then is the message of the Book of Proverbs to all ages ? It is summed up in these words, "The fear of the Lord is the beginning of knowledge ; but fools despise wisdom and instruction." When men fear the Lord they begin to think, know, and understand the difference between good and evil ; they perceive that there are two ways in life ; the good way that leads to God and Heaven ; and the evil way that ends in Hades and death. It is well for all who are seeking after Wisdom to study this wonderful book of the sayings of wise men. It says to them, do not be satisfied with Illumination of the Mind, or with Purification of the Soul ; there is still something beyond, that is of greater importance in the sight of God and men ; and that is, the Call of Dedication to the service of Divine Wisdom, for this also is as a new beginning, and it means becoming a Peacemaker in the Kingdom of Heaven.

It is a sad experience to turn from the optimistic seekers after wisdom to confer with the Preacher, the pessimistic thinker, at the end of life. What you expect to find is a cheerful old man who has done his very best and has been successful. Has he not explored every corner of the Promised Land ; built beautiful palaces and even a temple in the City of God ? Yet he is not happy. Poor man !

what is wrong with him ; why that wailing cry, " Vanity of vanities ; all is vanity. What profit hath a man of all his labour which he taketh under the sun ? " The fruit of ripe earthly Adamic experience is the trouble. The fruit is ripe on the tree, it is ready to fall, to be crushed under foot, and to be buried, and where is the profit found in the life of 90, or 100 years ? True, the falling fruit has living seed for future generations ; but the generations pass away and it is old Mother Earth that abideth for ever. Poor old man ! This is the cause of his complaint, he is a true son of Esau, his father, for he has prized the earthly, the tangible, the pleasant and worldly wisdom ; but the true Land of Promise and the City of God in Heaven he has not greatly desired, and thus the failure in life. The intellectual and moral world he has enjoyed to the full, but Grace and Sacrifice as the true life has not been cherished. The man has dedicated himself to life, work and duty ; he has even in a sense dedicated himself to God, as an earthly sacrifice, to gain wisdom and happiness for himself and good for others. It has all been in vain, every quest has failed ; it has ever been the same weary circle of experience, in great public works, in gardens and fruits, in wealth, mirth, pleasure and wine ; or in the travail of gaining knowledge and wisdom. The old man has to the full loved things beautiful, enjoyed what was desirable, did his best to satisfy himself with things good and evil. He has indeed written many books and studied the works of others ; but, even this at the end is " weariness of the flesh." Still, there is something to be said in the old man's favour ; he has not studied the horrible art of war or stained his hands with the blood of his brethren ; and he has not been ambitious to conquer the world. He may not have thought very seriously of the Love and Grace of God and the gift of Salvation from evil through Christ ; but it can be said that in a measure he inherited these great blessings ; the proof being that he sums up all his thoughts with these words, " Fear God, and keep His Commandments : for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

The thought that arises here in connection with the Generations of Esau is that the student is following an order of development, not in the order of Nature, but of Grace. What he has to study is given to him in forms, in ideas and ideals ; in thoughts and their relations as true or false ;

in what is moral as under law ; and, behind all these, the cause of their becoming is Grace and Sacrifice. It may be said that the study is intellectual and ethical ; it is man trying to make himself right, true, good and wise, as a natural and earthly evolution. The preacher finds out that, viewed from this standpoint, the knowledge, experience and wisdom of man fails. Like a youth at college man delights to learn his lessons, but he does not think upon, or study, the man within the man and what that man is attempting to attain by means of education. The Preacher did not know, or understand, this prophetic underlying thought in his education. He was making his education the end of life ; but the germ thought as bearing upon the future is not the experiences of life however varied, but the Love, Fear, and obedience to God in all stages of development of life. Here the student will be inclined to ask is there any meaning in the "Song of Solomon." Is it only a love song cast into this form ; is it an ideal, psychical and beautiful ; is it a real experience in life expressing a great truth in many relations ? Or must the student become a mystic and get a vision of the mystery of Love conceived as existing between the sinner saved by Grace and the Lord the Saviour ? All these phases of thought may prove interesting and useful for the student, but considering the position of the song in the Generations of Esau, as the ninth (what is equivalent to the coming of the Spirit of Truth, Grace and Love), it is not out of place to read into the poem the thought that Grace in the soul is in love with Truth, as the Saviour, and it is Love through the Spirit that is bringing about all the joy and happiness that men and women enjoy by the way of love. The extravagance of the language and beauty of the symbols used can be enjoyed by any child of Esau. The ideas and ideals may not be understood by commonsense people ; the relations may appear to be strained in their order, or disorder ; but those who love will find joy in the symbols, pleasure in the ideas, the relations and correlations ; and it may even be expected that, after all, the blessings possessed by the children of Esau have been, in manifold ways, beautiful, true, good and gracious.

Enquirer. All that you have been suggesting about the Generations of Esau is both interesting and instructive. There is much to ponder upon, and the difficulty is to find the limitations in this strange realm of the Intellect that

takes such a sweeping view of mankind. In connection with the Preacher you are inclined to limit his outlook to his age, that of Intellectual education; and you do not see how he could under the conditions of his environment, reach out toward, and find, what is now known as the Love of God in Christ our Lord and Saviour. Here I would put the question, Is it reasonable to expect such a development in Adam, Esau, or Mankind? Do you expect to find the fresh green bud, the flower and the fruit upon a tree in the early Spring? What you are taught to expect in Nature is natural development; and it is to be expected that this law will hold good in the spiritual world. What I would suggest here for consideration is the existence of two laws, the one being that the germ of a tree, a man, or a realm of thought, such as the Intellect, has its limitations; it is, so to speak, a self-contained realm, and it will not develop beyond what is involved in it. The other law is that of environment. Both these laws are related and correlated, but both are limited by their stage of development. The importance of these limitations for man is that, when he receives Illumination, he will not speculate but try to discover the order of the development and the limitations of germs, processes, purposes, and ends in the special realm under consideration. What is assumed here is that the Intellect is a Divine Germ or Power of ruling, of Being and of becoming; it is an endowment given to man that he may be able to discover within himself the true relations of thought in all that is natural and revealed. If he attempts to break through the intellectual order that exists, he is convicted of foolishness, because he is using the Intellect in a realm of thought not as yet revealed to the reason. In other words the Mind of man is his natural possession, and as men know, it is what is involved in the Mind at its stage of development that is really his environment. This would apply to one man and to mankind. What it suggests is that the Adamic man could develop to the wisdom of Solomon, or the experiences of the Preacher, but beyond these he would land himself in mysticism, love and wonderful ideals, which are not as yet subject to the reason of the Adamic man, but may be useful and delightful as hopes, as visions of faith, as realities that will one day be known, related and understood.

It may prove interesting to apply these two laws, of Intellect and of Environment, to the Generations of Esau,

as found in the Books of Wisdom, and note particularly the varied stages of development. As related to the Intellect the Books of Chronicles are germinal and psychical. They contain all the facts of history stored up in the Mind ; they are the environment of the man beginning to use his intellect consciously ; and all this can be summed up in Chaldea, Egypt, Palestine and Babylon. What a wonderful sweep of history and mystery, sorrow and joy, rise and fall, providence and protection, love, goodness, truth and grace, are summed up in these records of the Adamic race, and of the individual Mind. Here men sum this up in two words, Nature and Psychology. The natural is subject to force or Egyptian power, and to Babylon, or idolatry and subjection to the senses. The children of God by Divine Grace are destined not to be swamped amongst the masses in Babylonia, Egypt or Persia. They find in their history Abraham and the quest after a better country ; Moses and Redemption ; and there is a Divine Hope that through Ezra, by the Help of God, there will come Restoration and a new age in which God in His Mercy will grant to men special Illumination. This is the intellectual vision in the Book of Ezra : there is the Rising Sun, a new Hope, a new quest, another vision of Sacrifice and all that it means. In the Books of Chronicles there is Regeneration to a life of Grace ; in Ezra it is a new form of Incarnation. God has become the Helper of man and of mankind ; not only is the Power of God revealed to men but also the Divine Life germ, and the Sacrifice for sin. The Intellect has thrown light upon the way and men have become conscious of the Divine Purpose of Grace for mankind.

In the Book of Nehemiah men find not only Comfort, but the Comforter, the Holy energising Spirit of God, the Wall and City Builder, the Defender against the powers of evil ; the patient Teacher, the Purger of City and Soul from evil ; the firstfruits of the new age when men are taught to hate what is evil and assisted in doing what is good. Blessed are the meek and the obedient, they will obtain Salvation and enter into the possession of the City of God. What all this means is a new spirit and a new environment ; it is germinal in a man, or in a City, and what the Intellect is beginning to see is the new creation in Christ that is ever in conflict with the evil spirit that is in the world. If the contents of the Book of Esther are studied as related to the

Intellect and its environment it will be seen that there is a germinal development, as from the operations of the Spirit, to the finished work of the Spirit in the Mind and in the Universe. The conception is that the Spirit of God is not to be limited to a man, city or nation; but in a mysterious providential manner, that cannot be explained by the Intellect of man, His Power and Wisdom can be felt and seen in the events of life in preserving those who put their trust in Him and in permitting justice and judgment to fall upon evil-doers. In thus extending the range of simple comparison, the thought is that Intellect has not developed to the stage of full consciousness; it is that of intuition and possession, the conviction that although good and evil are in conflict in this world the result will be similar to the downfall of Haman and the exaltation of Mordecai.

This twofold law of the Intellect and its Environment, as can be seen, is not only that of limitation, as for example to the One, it is also that of progressive limitation and of co-ordination. Here the teaching of the Book of Job is very valuable. It tells of conscious man as kind, righteous, true and good; of the mysterious terrible power of evil; of lawlessness, disease and disorder; of the subtle reasonings of men upon subjects where they are all seeking after Illumination. It shows where Mercy rejoices over judgment; where the Voice of God can be heard above and beyond the opinions of men; and where those who suffer for what is right, true and good, in due time receive divine Illumination and have their blessings multiplied. Extend the vision of the Intellect, and its Environment, to the Book of Psalms, and to mankind, and what a galaxy of Stars and light-givers are seen in the heavens of human history. Manu, Buddha and many others in India; Zoroaster in Persia; Abraham, Joseph, Moses, Samuel, David and Solomon in Israel; Solon, Socrates, Plato, and Aristotle in Greece and many others. These, and many others, are intellectual, moral and spiritual seers, lawgivers and wise men, who were made light-givers to men before the Light of the World from Heaven came to bring to mankind the Light of Truth. It is not necessary to apologise for naming these light-givers of mankind as correlated with the True Light that lighteth every man that cometh into the world. It can now be seen that the light of truth radiating from them was derived from Him; they received, conceived and radiated the light from His

Spirit of truth ; from Him they received Illumination ; and by His Spirit they received the Purification by which they aspired to see the Face of God.

If the thoughts are turned to the Book of Proverbs, and to the Preacher, in his Ecclesia, in a true and real sense, the limitations of the Intellect and its Environment are not more extensive, but they can be conceived as more intensive. The light of Truth finds its way by concentration into colleges and universities ; it passes through prisms ; it is refracted and becomes a wonderful spectrum of order and beauty. The teachers and professors are all busy, trying not only to analyse the truth into all its forms, but to discover if possible how the knowledge they possess can be re-refracted from the many beautiful proverbs they know into the pure light of truth. The analogy here is worthy of study, especially by learned professors, because it expresses, not only their processes of study, but the purposes they ought to keep in view, as well as the end of all their labours, the Glory of God, as Wisdom, Truth, Goodness, Grace and Love. From the Light of the Knowledge of the many and of the Universe, they are on the quest to find the Light of Truth in God ; and it is for this end their services are acceptable, because their lives are that of Dedication to the Divine Light of the world for blessing to mankind. It is possible that professors may be found who will not understand, or may even reject, this parable of light and truth as applicable to themselves. If they do so, it is all the more serious against them, because they have not received Illumination from Heaven ; they have failed to realise what truth, love, harmony and unity mean in the Universe ; and thus their real requirement to fit them for their work is the Grace of Truth, and Dedication to God's Service. Here the Intellect and its Environment are going to take a great liberty, they are going to try to carry light and sunshine, joy and gladness, into the privacy of the ancient pessimistic preacher, his pulpit and church. They carry a message to the old man, and strange to say it is to tell him that wise as he thinks himself to be, and though he has tried many ways to find happiness, joy and love ; there is still one way open to him, known as the Way of Consecration, that is of pure Self-Sacrifice and the patient endurance of persecution for Christ's sake. This is the way to the Kingdom of Heaven ; and it is where those who walk therein patiently, when reviled and rejected by men,

are fortified and made glad, thankful, and find heavenly treasures. Good old man, with all his experiences in life, and they have been many, is it not strange that he has failed to find the philosopher's stone which turns what is base and earthly into the pure gold of Truth ; that he has failed to see the Elixir of Life ever flowing from the Fountain of Divine Love ? This is the mystery that baffles the greatest Intellectual thinkers. They fail to find what loving mothers enjoy ; what little children suck from their mother's breasts ; and what mystics find everywhere in Creation and in Grace. It is Love. Why is this ? Is it in their methods of thought ; in the desert places in which they dwell ; in their study of books and abstractions of thought ; in persistently asking the question How ? How ? Or is it in failing to see that if they would only turn over a new leaf they would find the Song of Love, even Solomon's Song ? Then the problem of life is changed ; it is no longer How ? but Who ? Here they find the Source of Love, joy and happiness in a Person, and not in methods of thought, development, problems, and environments ; they love and are loved ; they visit the gardens of love and enjoy the trees, the fruits and the flowers ; or they climb the mountain side in the sunshine unwearied, to survey the universe of thought in the light of love. It may be they experience the passing change like that of Moses, and find the Angel of Love, receive His kiss of Love, and enter the Land of Love, the end of all that is involved in the Promises of Divine Love.

CHAPTER V

DEVELOPMENT IN THE PROPHETS TO CHRIST

Student. Your conception of the limitation of the Intellect to Environment is interesting and true ; it tends to explain the limitations that exist in the great world of experience and of the relations of knowledge. It may be that this is why the series of the Books of Wisdom can be ascribed to be like the Generations of Esau, because, as matter of fact, they are historical in this sense, that the Adamic man is awakened to consciousness, when he has eaten of the fruit of the tree of knowledge of good and evil. It is quite right to think of light and truth as encroaching upon the great world of darkness. Of necessity, the seeing, enquiring, reasoning man has his vision enlarged from the germinal to the psychical with its forms and ideas in the Mind. At last he finds a great sphere of labour in the analysis of his own Mind, and the Minds of others in the pursuit of Truth and in wielding the sword of the sevenfold spirit of truth. It is quite true that all this is carried on in the great world of mankind ; but it is a more wonderful truth to contemplate that it is a microcosmic form developed in the Mind of a man. Falling back upon the ideal in the fourth day of Creation, the problem for man is How that Mind of God is going to become his Mind, in the darkness of night, or in the light of day ; if in the darkness, How the darkness is to be changed into the light of truth that is heavenly. What the Books of Wisdom teach is that there is the surrounding darkness all the way, and the mystery of life is that the Truth which conveys light is with the pilgrim in his journey to the land of Light, Life and Love. The greater Truth here is not that men are discovering how to make Gas or Electricity, to banish the darkness, but, that the Light is revealing the darkness and the Light ; and what students are ever doing is trying to find out the meaning of the treasures being revealed, and are actually trying to walk in the footsteps of the Revealer. This is a truth that can be applied to the intellectual moralist, or to the intellectual spiritual thinker. They both confess that they are in pursuit of Truth ; but the moralist does not under-

stand that his own eyes are blind spiritually, and his soul dead to God and truth ; thus he is really indebted to the Spirit of Truth in that he is able to see the light, and to live the Divine Life that he is living.

What we have perceived in our study of the Books of Wisdom is that they reveal to students very important lines of thought ; the response they make to their teachers is that of ever repeating the question How ? and the Master's Voice is heard saying, " Have ye understood these things ? " It can be said that there is a delightful freedom enjoyed in trying to know and understand the thoughts of all these wise men as related to the past, and it is not a small gain to receive a blessing from the Preacher, and to go away with his words still ringing in the ears that to fear God and obey His Laws is every man's duty. We know we can say it is not only our duty to obey God ; but it is our privilege to say to the Beloved Teacher, we must find and never leave Thee, for " Thou hast the words of Eternal Life."

What we have to realise here is that we are still engaged in the problem of the Absolute and the Relative, and we have to remember, that the environment of our study is Israel in the dark days of schism, separation, strife, war, blind idolatry and disobedience, followed by the Captivity in Babylon, the Restoration, and the realm of Judah in the days of Persia, Greece and Rome. It may be the day when great intellectual light is being manifested in the world, but as can be easily seen all this is Relative. All kinds of particular ideas and thoughts are becoming personified in those who love truth and wisdom ; and there is the groping after the General Conception that all these revelations have meaning. There is not only the Absolute Cause, there must also be processes and purposes, that can be understood, and out of all these things and thoughts there will be revealed an Absolute End. This is the intellectual result found in the Books of Wisdom ; it is Love and a beloved ; it is the beloved trying to find Love everywhere ; it is not abstract ideas about love, but a person inspired by Love seeking to find Divine Love.

The question we have now to ask ourselves, in the light of the two series of Prophetic Books, is this : Whom will the Books reveal to us ? Who is this Absolute Cause that is in all relative processes, revealing His purposes of Grace, and, Who in the end will prove Himself to be, if not the Ultimate, the First and the Last, of the series of Revela-

tions ? If the names of the writers of the Books are taken in their order of development, they will at least suggest, Who the Ideal Man, the Son of God can be compared with ; that is to say take the men and their messages, or prophecies ; and what will be seen is that they are not self-assertors ; they are like the typical men in Israel. It may be in a wide sense that they are germinal as well as typical, because they are the prophets, the revealers, the servants of the King Who is coming to reign in a Kingdom of Heaven that will surpass in Grace and Glory the Kingdom of Israel.

The first series of eight prophets of Israel are from Isaiah to Obadiah. The name Isaiah means the " Salvation of the Lord." What is involved in this Book is the fallen, unhappy condition of Israel before the Captivity ; the Call to return to God ; the Vision of the King, the Lord of Hosts in His glory ; the promise of the Child, the Wonderful, " the Mighty God " ; the promised Branch out of the root of Jesse ; the Burdens and Dooms resting upon the many nations that surround Israel ; the Conqueror of Death and the new song of rejoicing ; the Righteous King the Shepherd of Israel ; the Servant and His service among the Gentiles ; the Glad Tidings of Salvation to mankind ; the Sufferer and the Sacrifice that takes away sin ; and the invitation to mankind to come and drink the Waters of the Life Eternal. It is not difficult to see in all these revelations the spiritual poverty of mankind ; the need for Regeneration, the Evangel in its length and breadth ; the God of Grace and Sacrifice ; the Evangelist and the Evangel of Salvation so freely and fully offered to mankind. If the Book is studied germinally it may be compared with the Generations of Heaven and Earth as bringing Salvation and Blessing to sinful men ; it includes Abraham and all the promises given to him ; it confirms the conflict of the ages between good and evil ; and it predicts the Coming, the Mission, and the Kingdom of Messiah. Salvation in this sense, as derived from the Lord, the Regenerator, is the promise given to the Poor in Spirit, for theirs is the Kingdom of Heaven.

The second of the prophets, Jeremiah, means the appointed of Jehovah, or the exalted of the Lord. When called to his mission he was told that from the womb, and his birth, his work was foreknown ; by the Spirit he saw visions and heard the Voice of God ; in his trials and sufferings he was a type of the Messiah ; he became the source of

joy, comfort and consolation to Israel; he pronounced judgment upon the wicked nations; he prophesied the Fall of Jerusalem, the Captivity and the Restoration. In studying the life of this prophet and his work, it is not difficult to see in what way he responds to the second blessing promised to those who mourn and receive comfort; in what way he corresponds with the ideal of Incarnation; and it is noticeable that his name is like that of Seth, the son of Adam, given in the place of Abel, as appointed to take his place in the Adam Generations.

Let us now turn to the third prophet and priest Ezekiel, whose name means the strength of God, in other words His Holy Spirit. What is remarkable about him is that he is the prophet and priest of the Captivity; that he was called to his mission; that he was devoted to the service of God and Righteousness; that he was meek of heart and submissive to the Divine Will; that he saw wonderful visions of the Spirit by the river Chebar; that his life and its actions were marked by symbols, parables, allegories and typical actions; that he condemned idolatry in all its forms as well as all idolatrous nations; and that he foresaw the future of Israel and the glorious consummation of the nation, the City and the temple of God. In all these signs, ideals, and modes of thought there can easily be traced the work of the Holy Spirit bestowing the Blessing of Meekness upon those who are patient, and faithful in serving God; the thought can be accepted and cherished that even captives can be spiritually free, and, in a true sense, "inherit the earth." It may require a flight of the imagination to compare the Generations of Noah, the Ark and the Flood with the Captivity, the flood of evil, the Salvation in Babylon and the work of the Holy Spirit, but all these are varied forms of the Work of the Spirit of Christ in revealing the Way of Salvation to man, and to mankind.

The fourth Book of the series, Daniel, requires to be studied in the light of the name, the judge of God, or God as Judge. Daniel was a righteous, God-fearing statesman, a great ruler and judge, an interpreter of dreams, endowed with the Spirit of God as foreseeing the future rise and fall of nations, and receiving the revelation of the Kingdom of Messiah and its supremacy in the earth. The Blessing that rests upon Daniel in a special manner is that of Righteousness, of being filled with this blessing; and it becomes his as a Possession, because he is a type of the

King who shall reign in Righteousness and thus bring to mankind this great blessing. The analogous typical man in the psychical generations is Joseph, the ruler over Egypt. They represent different ages ; but they are both prophetic of the coming Messiah, the King and Ruler over men whose right it is to reign over those He has saved. It may be interesting to notice here the analogy that exists between the days of the Creation series ; the four germinal Generations in Genesis ; and the patriarchs, Abraham, Isaac, Jacob and Joseph. They run thus in the Creation series : God, Heaven, or Christ, the Holy Spirit as the Creator and Ordainer of Creation and the Work of the Holy Spirit in the earth and the Universe. In the germinal series Heaven is in the Earth for Regeneration ; Abel as Sacrifice ; Seth the appointed one and Enoch as incarnations of Christ ; Noah as bringing Salvation to the race of mankind ; and his sons as the saved, Possessing the earth. In Israel, Abraham is like the Father ; Isaac is like the Son, the incarnate Sacrifice ; Jacob is as the Work of the Spirit working out Salvation ; and Joseph is as the Work of the Spirit of God in Righteousness governing the world. In this series Isaiah, God is as Salvation, the All in all ; Jeremiah the Christ, the Incarnation ; Ezekiel the strength of God for Salvation by the Holy Spirit for the meek of heart ; and Daniel as Judge, and Righteous in God's sight, is in Possession of power and government in the earth.

With the fifth book in the series, that of Hosea, there is a change in the order of revelation. The name means Saviour ; the Blessing is that of Mercy and the work of the Spirit that of Illumination. There is a strange story, or parable, of the marriage relations of the prophet, his wife and children ; there may be literal truth in the story, but more likely it is germinal prophetic history and the family is used as a means of illustration. The burden of the book is judgment upon Israel as a nation ; blessings upon Judah, Conversion, and in the end unity through the Grace and Mercy of God. In the sixth book that of Joel, (the Lord is God), there is the thought of judgment and justice ; a famine of the Bread of Life ; the outpouring of the gift of the Holy Spirit, followed by cleansing to Judah, and God dwelling in Zion. The Blessing is that of being pure in heart and seeing the face of God, and the work of the Spirit is Purification, with this result the presence of God in the soul.

In the seventh Book, that of Amos, meaning burden

and weighty, there are the judgments upon the nations, the story of the redemption from Egypt ; the work of God as the Peacemaker, and His promises to restore the City of David and give peace and plenty, safety and salvation, to the children of God.

In the eighth Book, that of Obadiah, meaning the Servant of the Lord, there is the thought of judgment upon Edom ; the destruction of worldly wisdom ; the restoration of Israel and Jerusalem ; the coming of Saviours to Mount Zion, and the end shall be that " the Kingdom shall be the Lord's." Amos may be thought upon as given in Consecration to the service of God with all its heavy burdens ; whilst Obadiah is the type of the Saviour and Sacrifice to take away sin ; the Dedicated one by Whom the earthly Spirit of Edom is cast out, and the Kingdom of Heaven, given to the saved, is known to be the Lord's.

Thinking upon these books in the light of the Blessings and the Work of the Holy Spirit, the special teaching appears to be the exceeding sinfulness of mankind ; the great Mercy, Goodness, Grace, Patience of God on their behalf ; yet no matter how kind and good He was to them they were still ungrateful, and did not realise the Love of God bestowed upon them.

The second series of the prophets, from Jonah to Malachi, can be studied with profit in the light of the Blessings promised by Christ, and the Benefits that come to men by the work of the Holy Spirit. The peculiarity is that they reveal a similar order of development, but there must be kept in view the stage of mankind in the past, the sad conditions of the present ; and also the prophetic visions that bear upon the future. Thus Jonah (dove) is the child of many blessings as related to the past. He is called to go on a mission to Nineveh to preach the Gospel of Divine Grace ; and the sad part of the story is that the man has no love for the people of Nineveh. The blessing of Regeneration and love he could prize for himself ; but he was so prejudiced against the heathen that he fled to Tarshish and disobeyed God. Jonah in this sense may be a typical Jew as found in history, but unwillingly he becomes a type of death and the resurrection, and he is used as such by the Lord and Saviour of Jews and Gentiles.

It is not necessary to enter into details in connection with this series of prophets ; it will be found by careful study that they respond to the Blessings of Christ and the

Benefits of the Spirit. There is, however, this thought to be kept in view, that the Scholar in possession of history has failed to apprehend all that is involved in the past; he has failed to understand the Germinals; to comprehend the ideas and the ideals that are psychical in Israel; and, what is strange but true, he has not realised all that is meant by the relations in the Books of Wisdom, and the real conditions in the Moral world of Judah and Israel. If all this is correct then JONAH is a perverted type of a missionary of Divine Grace, and He has failed to understand his mission to Nineveh and the world. MICAH (Like the Lord) should be incarnate with His Life, Truth, Love and Grace; it is his mission to make known the true Ruler of Israel and Judah; to preach repentance, remission of sin, pardon and comfort by His Spirit so that the converted may become like their Lord. NAHUM (Consolation) carries to men that are meek of heart salvation, the glad tidings of peace, and the good news of the fall of Nineveh, and of the powers of evil. HABAKKUK (the Wrestler) is waiting upon God to discover how justice and judgment are to come upon the Chaldeans, the ancient race that is prehistoric as the source of evil; and at the same time thinking of the Righteous King, the Kingdom of Righteousness and how men are to get Possession of that Kingdom. To ZEPHANIAH (Hidden of the Lord) this mission is given: that men have failed to find, or know, the Lord, and they have done so because they are idolaters; they have turned away from, and not sought for, or enquired for Him. For this reason they are called upon to hold their peace in the presence of the Lord; "the day of the Lord is at hand; for the Lord hath prepared a Sacrifice, He hath bid His guests." What all this means is that men are ignorant and perverted from Truth, thus they require the Illumination of the Spirit and the Spirit of Mercy in Christ. These are the truths hidden from men, and it is becoming in them to hold their peace until they receive these blessings. HAGGAI (Festival of the Lord) follows in the footsteps of Zephaniah with this thought, study the results of perversion, ignorance and self-conceit, and then look in upon the Mind and Soul; or look up to the Temple of God and the vision is chaos and ruin; the temple of God is an ideal of the past, and what is required is restoration, order, law, beauty, truth and holiness. This then is the Blessing and the Benefit to be sought after, the pure heart, and the purified vision to see the face of God.

ZECHARIAH (Remembrance of God) follows fitly after Haggai and restoration ; he is the prophet of Grace and Peace, thus his word to Israel and to every man is, " Remember how sore displeased the Lord was with your fathers ; turn to Me and I will turn to you " ; do not be like your fathers but turn from your evil ways. Remember the messengers of the Lord and how they found the earth at rest, when they should have been trying to find their way to the City of God. Remember that they had to be stirred up as by horns to arouse them to find safety and peace. Remember that Jerusalem must be measured and put in order to make it a Home and City fit for the King. Remember, the enemy is not idle but ever resisting the Spirit of the Lord. Remember that the promised Branch will come ; that the House of the Lord will be built ; and, the headstone laid with shoutings, " Grace, Grace unto it." Remember all the signs and wonders given to men, the Power, Grace and the Wisdom of God. Remember that all those who Consecrate themselves to the service of God are peacemakers, and they shall be called the children of God. Remember that Consecration is more than peace, it is holiness, and thus fitness to live in the City when every unclean Son of Canaan shall be cast out. MALACHI (the Angel of the Lord) is the last of the prophets of the Old Testament. The first thought in this book is the love of God, the Lord, for Jacob and all that he represents, whilst the truth is also expressed that Esau and all that he stands for as evil, in every form is hated. It is not the men as persons that are loved and hated ; but Grace and Sacrifice, what is true, right and good in God's sight as Divine in order and law that is loved ; and what is disobedient, idolatrous, erroneous, impure, evil, that is the object of hatred. The generations of the Earth, as Adamic or moral in form but fallen, are not in harmony with the Will, the Spirit of God ; but the Generations of Heaven, of the Christ, these are loved by God. These are far-reaching truths that can be applied to all men and nations ; they can be specially applied to the persecuted and their persecutors ; the persecuted for the sake of God, truth and Righteousness, are the blessed for Christ's sake ; the persecutors, who do not love God or Christ, are under the curse that rests upon all that is evil. This is judgment according to reason and law ; and, if men wish to understand this great truth it is revealed to them by Moses, the servant of God, in his laws, statutes and judg-

ments ; by Elijah the prophet ; or by the Messenger that is coming to prepare the way of the Lord. The promised Lord, Saviour, King, will come suddenly ; “ He shall turn the heart of the fathers to the children and the heart of the children to their fathers. But who may abide the day of His coming ? and who shall stand when He appeareth ? ” This sums up the Old Testament in this sense, that the faithful, who look for His coming are to be on the outlook for Him ; the coming will be sudden, it may be unexpected in its form, but He will come : and by His coming He will fulfil all the promises of God as related to the past and the future.

There is one thought to remember here about the coming of Christ as the Son of Mary, by the Holy Spirit, as Man. This is spoken of as the first Advent ; but those who study this subject are inclined to think of His comings as many, and that in truth He is coming, and is living in all the Generations of Heaven. He comes in particular ways, and forms, in history ; as for example in Eden at the Fall ; in Abraham at the summation of the germinal Generations ; in Moses and Israel as the First-born from Egypt ; in Samuel as Prophet, Priest and Ruler ; in David and Solomon in the Kingdom of Israel ; in Ezra and the Restoration ; and in the Lord Jesus Christ, the Saviour. He comes again by His Resurrection from the dead and His Ascension into Glory ; and in a special sense He has come by His Holy Spirit into His Church ; and the faithful expect that He will come at His second Advent, and Reign in His Kingdom over the earth among all nations.

Enquirer. All that you have suggested about the two series of Prophets in Israel requires careful consideration. I do not think that there is any difficulty in following the order of development ; the response to the Blessings, as Laws of Christ ; or the results and benefits as the work of the Holy Spirit. The Prophets, it can be understood, are living in an intellectual and moral age ; this is their environment ; the Generations of the Heaven and Earth are their study ; the processes of good and evil are impressed upon them ; and what they aspire to discover, and know, is how the purposes of God in mankind are to be accomplished. There can be little doubt about the fact that they all cherish the hope of a coming Messiah and Saviour, a King and a Kingdom of Heaven. If the rays of light do not banish the darkness it is because they are in a great measure under

the limitations of the moral world. There may be moon and star light, but the Sun has not risen bringing to men the sunshine of Grace and Glory. There is, I think, an analogy here with the Generations of Terah in Genesis. Haran the intellectual man is dead in the past ; Nahor the moral man has found his way with his father Terah, to Haran in Syria ; and Abraham is pursuing his journey to find the land of promise. The generations of Esau appear to have given up the quest. The generations of Jacob, in Judah, in the prophets, have not realised their hopes. Thus the generations of the faithful, the children of God by faith, must prosecute their journey from the prophet Malachi to John the Baptist and Jesus the Saviour. Here the question might be asked, Is this another conception in the womb of Mother Earth like that of Israel in Egypt ? Is this Son that is going to be born not the Adam man, but the second son, not the Israel of the Desert and the Land, but the Beloved Son of God that taketh away the sin of the world ? What we have to remember is that the prophets have conveyed to us their messages of Hope for the future. Have we studied, perceived and conceived their meaning for the age in which they lived, and for ourselves in this later age ; and are all these analogies to be found useful in getting a true conception of all that is involved in the Kingdom of Heaven ?

CHAPTER VI

DEVELOPMENT AS FOUND IN THE GOSPELS

Student. To my mind all the analogies found in nature and in the Bible are helpful. You have pointed out the analogy in the family of Terah as intellectual, moral and spiritual; the same analogy would hold good for every individual man if he knew and understood his own intellectual, moral and spiritual nature in its order of development. There is a remarkable fact in the story of Abraham, already pointed out, that in the Generations in Genesis there are no special generations attached to his name; he is the father of all the faithful, and particularly the father of the beloved son, Isaac. He is the Summation of all the Generations up to Terah: then there is a break and he becomes the link that unites the Generations with the nation and Kingdom of Israel. As with Abraham so with the Lord Jesus Christ; He is the Summation of all the past in all the generations of mankind. It is as Man that He is this Summation; He is the Ideal Man, as intellectual and moral; and it is as Man He is Unique, sinless, right, true and good. It is important to study and understand what is involved in this statement; it is reached by reducing all Nature and Grace, to eight principles of Being and four worlds of thought. He had Power and Life as a physical living body; He had a Spirit that knew and a Mind that conceived ideas and thoughts; He had the power of Intellect to know true relations of thoughts, and a Moral soul. This is the constitution of the Moral Man in the image of God, in His likeness, as sinless. As Man among men this is conceived to be the human nature of the Lord Jesus; but there were two other Principles of Being involved in Him, not naturally possessed by other men. These are conceived as Grace or the Power to Consecrate Himself to the service of mankind for their redemption from evil; and the Life of Sacrifice, by which there is Self-Dedication so that by His death they might obtain the Life Eternal. It may be said that by Faith Abraham also possessed these two Principles of Being, but, in his case, and that of all other saved men, the principles are derived; they are at definite stages of development. In the Lord Jesus Christ they are inherent;

they are in a sense what men think upon as His Divine Sonship. The thought is somewhat strange in this sense, it is not a question of the Absolute Godhead, which cannot be compared by the reason of man ; it is rather that of the Son, the related Absolute to the Father, the Creator of Adam as Moral, and also of the Lord Jesus, the Christ, by the Holy Spirit. The point here is that the realms of Grace and Sacrifice become a new world of thought and of being. This is the Revelation of Heaven found in the Bible from the Germinals in Genesis to the end of Revelation ; it is not a definition of Jesus Christ as God, but the history of the development of the Kingdom of Grace as found in conflict with the fallen Adamic man of this earth. The problem of thought here is not the attempt to define the Lord Jesus Christ, as God, but the explanation of how He became Man, Son of God, and Saviour of mankind, and by His Holy Spirit constituted and made manifest the Kingdom of Heaven on the earth. It may not be easy to find the way from Heaven, or among all the abstract theological problems, so fully discussed by the Christian fathers, and others, in the Church in past ages. The question here is not the indefinable and the metaphysical, it is the more practical and useful attempt to study the Kingdom of Heaven, its Constitution, Laws, Benefits and Blessings. It is under this conception of a Kingdom of Heaven and a law of Development that the Bible is studied, and the stage now reached is that of the Christ becoming Man as foreshadowed in the Generations of Adam in Enoch. Can we now assume that we have briefly glanced over the world of Nature as conceived by Science ; thought upon Creation as a Revelation of Divine Truth ; scanned the germinal Generations in the Book of Genesis ; compared and tried to understand all that is made manifest in Israel and the Kingdom ; pondered over the Books of Wisdom ; and, in a measure, cherished the hopes of the Prophets as to the Coming of Christ and His Kingdom ? If we have done this with a meek spirit, willing to perceive, receive, and conceive, all the lessons so fully and freely given to us, then it will be our privilege to sit at the feet of the Divine Teacher, the Lord of Grace and Glory, to listen to what He will say to us about His Mission to Earth for the Salvation of the race of mankind, and to learn how by His Holy Spirit He has set up, maintained, and developed His Kingdom of Grace, Sacrifice and love amongst men.

The object we have to keep in view here is not the Gospels in their particulars, details, or how they were conceived by the Evangelists who wrote them ; but, in what way the King and the Kingdom sum up all the past history of mankind and so make known the Constitution of the Kingdom, its Laws, Blessings and method of development. The four Gospels require to be studied in the light of the Revelations contained in the Old Testament. Following the analogy in the four Books of Moses, the first Gospel is prophetic in spirit. It is a new form of Regeneration and Incarnation, of Redemption and Salvation ; it is how the powers of Earth and evil are made powerless, and the new Life of Grace becomes triumphant. The Lord Jesus Christ can be compared with Moses, as the Prophet so much greater, to Whom men are to listen ; and as Prophet, He is Redeemer and Lawgiver. His Laws are not in the spirit of Mosaism, which are educational or penal ; they are Blessings to be received by those who desire to enter the Kingdom of Heaven ; they are a series in due order of development, and as such they require careful study by those who enter the school of Christ, as His disciples, and aspire to love and obey Him in His Kingdom. The eight-fold laws of the Kingdom are found useful in the study of each Gospel and throughout the whole Bible ; it is by keeping them constantly in view in their order of development that the Bible becomes organic in structure. It becomes a Kingdom with a definable Constitution ; it separates the earthly from the heavenly ; and it reveals in many repeated forms the Benefits that are obtained by conforming to the Will of the Holy Spirit. The thoughtful student should try to prove all this by applying the test of the Blessings to each Gospel. What is required for this purpose is a paragraph New Testament, not the one in verses, and follow the series of paragraphs intelligently every eight in succession, and study in what way they reveal the order of development. It is deeply interesting to discover that in the Gospels each series of eight paragraphs reveal a principle or blessing, and the whole Gospel is a summation of the Laws of the Kingdom of Grace. This work has to be carried on with care and intelligence, in dependence upon the Spirit of Truth, the Guide into the Way of Truth. As related to the Gospel of Matthew, there must be kept in view the Law of Recurrence, the meaning being that the first section is seen to be a summation of all

the past. Abraham is the sum of all the Generations up to Terah ; and the Lord Jesus Christ sums up all that is in Abraham and from Abraham in all the generations to the time of His coming. This is a résumé of all that is in the first Blessing of the " poor in Spirit " and the Kingdom of Heaven in the past ; it is Regeneration, and the beginning of a new form of the Kingdom of Grace. What follows in this Gospel is the story of the Conception and the Birth of the Lord Jesus Christ, in other words His personal Incarnation ; and in due order there follow the Benefits of Salvation, a Possession, Illumination, Purification, Consecration, Dedication and Death, Resurrection, Eternal Life and Glory.

The student who has studied the Beatitudes as the Laws of the Kingdom of Heaven and of Grace, and has applied them to the Generations in Genesis, to the typical men in Israel, to the Books of Wisdom and to the Prophets, will not require to go into details as to the Gospels. The thought here is that in the Lord Jesus Christ there is the fulfilment of all the past in His Life, Death, Resurrection and Ascension into Heaven, and that He is King over all kings that are earthly. He has reigned through all past history ; He was King when on earth as Man ; He has been regnant in Heaven and, in due time, He will subdue all His enemies and be recognised as Universal King in Heaven, in harmony with Divine Law, when the lawless, evil earth, with its glamour and perversions of all that is right, true, good and gracious will have passed away. In the story of Samuel there is an analogous foreshadowing of all these forms of truth. As Samuel was prophet, priest, ruler and judge over Israel, so the Lord Jesus Christ fulfils all that was found in him, because He is the Supreme Prophet and Teacher, Priest, Ruler and Judge, as Son of God and Man in the history of mankind.

THE GOSPEL OF MATTHEW as a Revelation in history represents the Lord Jesus Christ as the Prophet revealing the Will of God ; the Teacher and Lawgiver of mankind. He is the Regenerator and the Regeneration of Mankind ; this as a semi-conscious truth was revealed to Israel ; and as a conscious truth was revealed in His Life, death and Resurrection, to His disciples and friends, and to all true Christians. He is Man truly ; the Image of God, as His Son in Grace and Glory ; and this may be said to be the synthetic revelation which is contained in the first Gospel. The

limitation here is that of the law of development ; it is viewing the Lord Jesus Christ from one standpoint, as Man, as fulfilling the sign in Samuel ; as becoming the Son of David and the Heir to the Kingdom of Israel.

THE GOSPEL OF MARK can be conceived as a new beginning, following the law of recurrence. The Lord Jesus Christ is at once recognised as the Son of God, the High Priest of Mankind, the Saviour giving to men the great gift of Salvation from disease of body, disorder of the Mind, degradation of the soul, so that being saved from the powers of evil they may, by the influence of the Holy Spirit, perceive, receive, conceive and build up within themselves a perfect Spirit and Mind like unto the Mind of Christ and of God. All this and much more will be found in this Gospel of Divine Grace. It may be named the psychical Gospel, because it reveals the working of the Holy Spirit of Christ, as Son of God, and what is very important the work of the Spirit in man, and in what way the Holy Spirit builds up the Semi-conscious Mind in man. In studying this Gospel step by step in the order of development it is well to keep these thoughts in view, because, as students in psychology know, it is in this world of thought that so many subtle questions arise within the dark realm of the Mind of man.

With THE GOSPEL OF LUKE there is recurrence and a new beginning. The Man, King, and Son of God ; the Prophet, Teacher and High Priest ; has to be studied as a Man among men, a Priest among priests, and as the King over all rulers that are earthly. The analogy with the third Gospel is that of humanity, from Adam to Christ ; it falls in with the division of the Bible from I. Chronicles to Malachi in the Old Testament, but in reality it is the summation of the story of mankind as consciously enquiring about the way of Truth and Illumination ; and of the Moral Life and the way of Purification. The thought here is that Jews and Gentiles have been consciously, through all past ages, intellectually and morally trying to find God, Christ and Heaven ; but, as they have not been taught and guided by the Holy Spirit of Christ, they have failed. Not all the subtle thinking of Brahmins, the wisdom of the Greeks, the power, greatness and government of Rome, or the perverted Mosaism of the Jews have been sufficient to reveal to men the Kingdom of Heaven and the City of God. There has been in thoughtful God-fearing men that which would not let them rest in their conceptions ; they were

seeking after an ideal ; the ideal was in a sense within themselves psychically, and yet they could not find the key that would open the gate into the City, and find rest and peace in the Kingdom of Heaven. This may appear strange to the casual thinker, but it is explainable in this way : the Adamic Mind of man was in a condition of chaos, a ruin. The new man within the man, by Divine Grace, was germinally in his Mind, but the old man would work among the ruins and try, by studying them, to rebuild the man into the image of God in righteousness, truth and goodness. It is the old story of sin, disobedience, lawlessness, want of conformity to the Will of God ; and, strange though it may appear, even the Holy Spirit does not attempt the task of rebuilding the Adamic moral man ; the conception is that he has utterly failed, and the only remedy is the new Creation in Christ. This is the mystery in the Gospel of Divine Grace ; creation from Being to becoming is that of Cause, Processes, Purposes and Ends ; Principles and their order of development ; the Working of the Holy Spirit and the manifested Work of the Spirit in Harmony, Unity, Grace and Love. In many Generations, or in the individual man, in the race of fallen mankind, the problems to be studied are Regeneration, Incarnation, Salvation, a great Possession, Illumination to see, know and understand the Truth in Christ, Purification of the soul and the casting out of darkness and evil and all these to be followed by spiritual Consecration and the Life of Dedication to the service of Christ and of mankind.

THE GOSPEL OF JOHN, the fourth, is said to be mystical ; it certainly reveals the Lord Jesus Christ from a different standpoint to the other three Gospels. Following the order of development, the first Gospel is Germinal, as viewed from the earthly standpoint ; it is prophetic teaching about Regeneration and Incarnation. The second Gospel, as psychical, is that of the Spirit and Mind, or that of Salvation and a Spiritual Possession, and thus introspective. The third Gospel is general, as dealing with earthly relations of thought and moral conditions, thus it is the Gospel for mankind. The fourth Gospel begins with first principles, thus the thoughts are in their nature spiritual. The writer begins not with sensation and experience, not with ideals of philosophy or Science, but with God as the Creator and Revealer of Truth. The conception is that there was a beginning in Time as distinct from the Eternal, and in that

beginning the Word of God existed. The Word, or Logos, is a Name for a fact ; that fact is Divine Power ; it can be conceived as objective, and as such it was with God ; the Subject and the Object are one in their essential Being ; thus the Object, the Image, the Son, as a Word is God. The thought is subtle, it cannot be defined ; the Subject of thought, as a Name, is the One God ; the Object is also a Name-Comparison and differences are conceivable, but definition is outside the problem. The Subject, as God, is endowed with Divine Power, and it is thus that Power, Energy, is the first known Principle of Being and of Becoming. Power is creative, thus the Christ is the Cause of all that has existence. In Power, as the First Principle of Being, Life, Christ, Heaven, are involved. Life is the Second Principle of Being : the two united form the physical world. Following Life the Third Principle is Spirit, Light, the Power to know, to perceive. After Spirit-Power to know there is Mind-Life, and this is the Fourth Principle of Being. The Spirit of God is as Power, Life and Light, and the mystery of mysteries is this, that the sinful Mind is as darkness ; that the Spirit is operative therein, and what is dark and dead does not apprehend the Light of the Spirit. The Fifth Principle of Being is named the Intellect ; it is a gift bestowed upon man by the Holy Spirit ; it is a witness of the Light ; it responds to the Light of Truth, but it is not the Light that creates Truth ; it is light that responds to Light, and as Moral-Life it knows conditions and relations and can discern Divine Order and is subject to Law. The Sixth Principle, as Moral, is not the "True Light," the Light Essential, the Source of Light that lighteth every man ; that Light has become the Subject-Object, and in this new creation man becomes the Object as the image of Christ. The result of sin was darkness, want of knowledge, inability to know the Creator and Lawgiver ; thus the Seventh Principle is that of Grace ; it is giving the Light of Consecration to bring about Regeneration by the Spirit of God. As the Eighth Principle of Being it is Christ, the Incarnation of God, giving as an act of Dedication His Life as a Sacrifice for the sin of the world. It is in this sense that Christ the Light existed before John and all the Prophets. They all received of His fullness Grace for Grace ; the Law by Moses was useful in its place and time, but "Grace and Truth came by Jesus Christ." It is not possible to see the Living God as the One Essential Being ;

but the Christ, the Son of God, Whose Home is in the Bosom of the Father He hath declared Him.

In thus studying the Gospel of John, the introductory section is a summation of the Principles and Constitution of the Kingdom of Heaven as bearing upon the Absolute, and the related Ultimate Principles of Being; there is analogy with the Creation series in Genesis. In the study of this Gospel the student requires to follow the order as found in the Blessings; and, at the same time, apply the Benefits bestowed by the Spirit of God on those who follow in the footsteps of Christ, as His disciples. The sections, in their order, respond to law and order as making known the development in the Kingdom of Heaven, and it is in this light that the far-reaching spiritual conceptions are universal. It is worthy of notice that as this Gospel begins with the Absolute and the related Ultimates of Being, as Principles, at the beginning of time, so it ends with the interview of the Lord Jesus Christ with His disciples at the Sea of Tiberias, where Peter, as representing the Church, is instructed as to his duties in caring for the Lord's lambs and sheep. Peter is represented as turning about and seeing John, and putting this question, "Lord, and what shall this man do?" The reply was, "If I will that he tarry till I come, What is that to thee? follow thou Me." Jesus did not say "He shall not die," thus what may be inferred is that the Spirit of John, that of divine gracious love, would remain in the Church until the second Advent. John, the disciple beloved, is the witness testifying that all these things are true. When the student turns to John to ask him about the Ascension of the Lord into His Glory, he has nothing to say upon this subject, but suggests that Jesus did many other things, "the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." His manner of expressing a great truth is somewhat strange, but it is in harmony with the whole Gospel. It begins before Time in Eternity; the Gospel of the Regeneration, Incarnation, Consecration and Dedication of the Lord Christ for Salvation to men, is to give them a precious Possession, to endow them with Illumination and Purification to enable them to see the Glory of God. This is only an episode in His Being and Becoming; there is much, very much, to think about in His great work of Creation; there are great mysteries of Power, Life, Wisdom and Grace in His Works

of Regeneration and of Incarnation for mankind ; but away beyond all these, as future, there are books innumerable to be written about Him, and it is quite true that "even the world itself could not contain the books that should be written." This is the summation of the fourth Gospel ; it carries us in thought back to the fourth day in the Creation series, and what it appears to say is, that as the visible creation was the problem for the Adam man to study and try to understand, so the fourth Gospel is the New Creation by the Holy Spirit of Righteousness, Truth and Grace, and in the Lord Jesus, the Christ, the Work of the Spirit of God is fulfilled for the Salvation of mankind.

Enquirer. Your remarks upon the Gospels require careful study, and your conclusion as to the Lord Jesus Christ being pre-existent and ever existent may be thought upon as in harmony with the Name Jehovah, the Self-Existent. Indeed, Jehovah is the Name that expresses what He is and the Names Isaac, Beloved, Joshua, Isaiah, and Jesus, explain stages of His development in Grace for the Restoration of mankind. We have been trying to think of ourselves as students, studying the revelations given to mankind in Creation, in Germinal Generations, in Abraham and Israel as a nation ; in mankind from Adam to Christ ; and what we have found in Him is that He is the Consummation of all that they revealed, the fulfilment of all promises, the Word and Power of God, the Life Eternal, the Way to God and Divine Truth. What I would like to apprehend more clearly is what is involved in the fourfold series, so often repeated in Creation, in Generations, in Israel, in the Gospels and in many other ways. What I have inferred is that they require to be studied as the mystical revelation of God in harmony and unity, in gracious love. They appear to say to men, pause, think, consider, how God has been pleased to reveal His Mind to men in so many ways, and that in all these revelations He is creating in men Faith, Hope, Patience and Love. He reveals His Mind to Faith ; His Mind is the Mind of the Lord Christ as Hope ; the Spirit of Christ, by the way of Patience, carries out the Mind of Christ ; and the perfect Creation, or New Creation, is the Mind of Christ in Love. What men require to study with care is not their own perceptions, or conceptions, but this objective problem of the Mind of God, as a universe, as in Divine Order, and as subject to Law. The result would be that the students would discover that, in a

marvellous way, the Mind of God is being transcribed into, and becomes the Possession of, those who love righteousness, desire to know truth, obey law, and with their whole hearts and souls fear, love and obey God. It strikes me that in the series of four there are great mysteries yet to be solved ; but when I try to get at what is involved in the Number 40, the mystery is increased ; the 40 may be days or years, but they always appear to point to periods of time, or ages of history. Thus Moses was forty days in the Mount with God. Israel was forty years in the wilderness. Saul reigned forty years, David reigned forty years, Solomon reigned forty years. Elijah was forty days on his way to Horeb. The Lord Jesus Christ was tempted in the wilderness for forty days ; and the lapse of time between the Resurrection and the Ascension was forty days. There are at least two ways in which the Number 40 can be divided, these being five times eight, or eight times five ; and four times ten or ten times four. What may be suggested about the five times eight is, at the fifth stage of development there is illumination in all the eight realms of truth ; in the four times ten, there are the four series, and that these require to be studied to the tenth stage of development. Apply this to Moses and law and it points to the period of Mosaism and subjection to law ; to Israel in the Desert, to Saul, David and Solomon, and they represent forms of Government, as earthly, in conflict with what is heavenly ; and of the age when men will become wise and live in love and peace. As to Elijah, the period is that of Reform ; of the judgments of God ; of the return to law and discovering that the way of Salvation is not by Mosaic law, but by the perfect love and obedience of Christ in His state of humiliation and in His Ascension and Reign in Glory.

What you have been suggesting about the Gospel of John is that all these periods of time are summed up in the Lord Jesus Christ, the First and the Last, the Holy One, as Perfect in the Image of God and the King Immortal in Heaven. He is specially foreshadowed in Enoch, Abraham, Isaac, Joseph, Samuel, David and Solomon ; in Isaiah, Jeremiah, Ezekiel and Daniel. In the Gospel of John there is the summation of all that men know about Christ as Creator, as Regenerator, as Saviour and Son of God, as ruling in Heaven even upon the earth throughout history, and as surviving all changes in Time and Eternity.

In all our thoughts about Principles ; Germinals ; a Constitution of the Kingdom of Heaven ; a man, nation and kingdom of Israel ; an order of development in time ; Laws of Blessing and Benefits gained by the Holy Spirit, I have not been able to follow very clearly the analogy that appears to exist between the Generations to Abraham and summed up in him, followed by the family, tribe, nation and kingdom of Israel, as psychical, with the Generations of Israel, the Restoration, the Books of Wisdom, the Prophets of Israel and the coming of the Lord Jesus at His first Advent. The Generations, as a series, terminate in Abraham, and he is the founder of the nation and Kingdom of Israel. The particular Generations are synthetised into a man ; the man into a nation ; but all these, as prophetic and psychical forms and ideals, seem to pass away at the Captivity. What students are called to consider is the far greater problem of mankind and its history, and the Man, the Son of God, the Divine Prophet, Priest, Ruler and Judge of Mankind, and His relations to mankind for Regeneration, Incarnation, Salvation, a Possession, Illumination, and Purification. The issue here is that He gave Himself up in Consecration by Divine Grace for the Salvation of mankind ; and, the Way was that of Dedication, by Self-Sacrifice, even to death, so that by this great Sacrifice He might destroy death and the devil of evil. We are now come to the problem, not of the Man but of the family, the Church, the nation, the Kingdom of Heaven and the City of God.

What I would be inclined to suggest as a comparative genealogy would take this form : 1. The Generations to Abraham as revealing the Power of God. 2. Abraham to Joseph as involving the Life of Grace in the world, the result being the birth of Israel as a nation. 3. The Nation in Egypt and its Birth under Moses. 4. The Redemption from Egypt with all that is involved in its history. 5. Moses the Redeemer and Lawgiver for Israel. 6. The four Books of Moses and all that they represent of the way of Salvation in the Desert. 7. Joshua and the Conquest of the Promised Land. 8. The period of the Judges to Samuel. 9. Samuel. 10. David, Solomon and the Kingdom. What follows is the history of schism, hatred, jealousy, war, idolatry, downfall and the exile to Babylon. The analogy in history from Adam to Christ could be expressed in this Order : 1, Abraham and all that is in-

volved in him germinally. 2. Joseph and the Life in Egypt. 3. Moses and all that he represents as the Spirit of Salvation and Redemption by the Power of the Spirit of God. 4. The period from Israel to Christ, and in Him the consummation of all the past. 5. The Christ, the Truth of God. 6. The Gospels and all that they reveal about the Man as Son of God, the Prophet, the Son of God; the High Priest of mankind; the King and Ruler over all men by Divine Right; and the Judge of mankind. 7. All this is carried forward with the Reign of Christ by His Holy Spirit in the new age of Christendom at Pentecost. 8. The Church of Christ as the Kingdom of Heaven upon the earth in conflict with earthly powers. 9. The Apostles as the rulers in the Church, and specially Paul called by Christ in the new age, to receive His Holy Spirit of Grace and Wisdom, to be the minister of God to the Gentiles. 10. By Gospels, Epistles and Revelations, to make the Church a mission of mercy and Grace to the sinners of mankind, that they may be redeemed from all powers that are evil, restored to the favour of God, receive the Spirit of Adoption and thus become the children of God by Faith in the Lord Jesus Christ, the Saviour of mankind.

CHAPTER VII

DEVELOPMENT IN THE REALM OF THE SPIRIT

Student. All your remarks about the Law of Analogy are of value, and they may be specially useful at this stage of study as related to the Kingdom of Heaven and the City of God, but we have to remember that there is a Law of Development, a Law of Recurrence, a Law of Analogy, and also a Law that reveals Harmony and Unity. Development has to be applied to every realm and world of thought. With Recurrence there is required special care to bring into the new realms and worlds all that has been set in order under law in past studies. The Law of Analogy is not of particulars, or of persons, but of general conceptions, that they may be studied, compared and reasoned upon. The Law of Harmony and Unity is found when all general truths are in agreement, in divine order, and conceivable as Divine Law. What you have been attempting is a very extensive generalisation of history, of Divine Processes and Purposes in the world of Grace, and you must not be disappointed if, at this stage of development, you do not from Analogy find Harmony and Unity. It is well to keep these thoughts in view, that Creation as a revelation is objective in its nature, thus it does not explain how the creature man is going to gain knowledge, wisdom and the fear of God. Abraham is numbered among the sixth of the Generations, but there is in himself, as a subjective study, the Grace of God and the promises of God for mankind. The Kingdom of Israel is summed up in Solomon and the world of Wisdom and Peace; but all this is formal and ideal, or psychical, and all that world of ideals must pass away from the Mind of mankind, before the intellectual and moral world becomes known to men. At the close of the moral age the Revelation of the Perfect Man was given to mankind in the Lord Jesus Christ, but men did not recognise what moral perfection meant, and thus they committed the awful sin of rejecting, and putting to a shameful death, the Man who possessed in His Own Person the Grace, Mercy and Love of God for their Salvation. H

gave His Holy Spirit to live and reign in His Church upon the earth, and the strange problem the Church has got to study at the present time is not so much whether it has been faithful, and obedient to the Saviour and Lord, and been taught and guided by His Holy Spirit, but rather the many ways it has followed to grieve the Spirit of Truth, and to do things that are erroneous and evil. This may appear to some to be blaming the Church for being faithless to its great trust. What it really means is that the Church has been in the world; it has been in the very heart of the conflict of evil against Divine Grace and Love; and, if in the long-sustained struggle, it has fallen far below the ideals of the Spirit of Christ, and of Truth, still it must not be forgotten that the Holy Spirit has been indwelling in the Church of Christ to bring to men the Kingdom of Heaven. Falling back upon the analogy of the Generations in Genesis and the psychical kingdom in Israel, the point that we have reached is to regard the history of mankind from Adam to the Lord Jesus Christ as germinal, intellectual and moral generations; the Man, the Son of God, like Abraham, is seen to be the Saviour, the King, who is destined to reign in Power, Glory and in Peace over mankind. In the many ways analogies are to be traced in history, this should never be forgotten; the past has always its limitations; there is likeness in every new realm and world of thought, but there are also many differences; the germinal forms are very different; the one kingdom is psychical and the other spiritual; the one is limited to the small kingdom of Israel, the other extends to all mankind and to all generations. There is analogy here with the philosophical order of development; all particular forms and ideals of thought are converged into the individual man, who is a summary of all that is objective to himself; the many, or mankind, are generalised, and what follows is the harmony and unity of the whole universe. Here Experience, Philosophy, Science and Religion are conceived to be in agreement, and if all this is true then what follows is that, having found the Perfect, the Ideal, and the Real Man, in the Image of God, we are now in quest of the Kingdom Spiritual, over which He reigns, and His Holy Spirit, as the Spirit of God, is to be our Guide in this enterprise. As in our past studies we have thought upon ourselves as perceptive of objective revelations so here we place ourselves in the same attitude in perceiving, receiving and conceiving the spiritual revelations of the

Kingdom of Heaven, in Spirit and in Truth, as they have been revealed to men by the Apostles of Christ Church.

What may be inferred from the four Gospels is that the Revelation will take the fourfold form, as germinal, historical, prophetic and spiritual; as priestly and psychical; as experimental and subject to order, law and the King; and as spiritual, mystical and true as the Judge who judges, not according to human ideas, but in harmony with righteousness, truth, goodness and grace, as seen in the fundamental law of Divine Love.

The Acts and Epistles, it is found, can be divided into four series of four divisions, and it is deeply interesting to study them in this order:—THE FIRST DIVISION AS OBJECTIVE. Subject: Power of Spirit, Kingdom of Spirit in forms. (1) *Acts*, Regeneration and Incarnation; (2) *Romans*, Salvation and Possession; (3) *I Corinthians*, Illumination and Purification; (4) *II Corinthians*, Consecration and Dedication. What the Acts of the Apostles reveal is the coming of the Kingdom of the Spirit at Pentecost, after the Ascension of the Lord Jesus Christ to His Throne in Heaven, the results being signs and wonders, which, as objective facts, made men amazed at what was taking place. Those who saw and believed received the Baptism of the Spirit, and were added to the family of the disciples of Christ; those who were faithless remained ignorant and some of them became the enemies of those who were influenced by the Holy Spirit. This movement of the Spirit spread rapidly among the people; the Church became a great family, a Communion, it extended to Judæa, Samaria, Antioch, Asia Minor, Babylonia, Rome, and even to Africa and the East. What requires to be noticed in connection with this great movement was that Saul the persecutor, became Paul the Evangelist, and the writer of spiritual Epistles to Churches; and, it is particularly through these letters that the Christian Church has been fed and nourished in the spiritual life for many centuries. The point to notice in connection with this spiritual movement from Heaven is that it soon suffered from persecution by the rulers of the Jews; all the disciples were not really converted, ambitious men would willingly have given money to obtain spiritual power; idolaters, magicians and others became jealous and spiteful; Paul became a prisoner, and, on appeal as a Roman citizen, he was sent to Rome. What can be seen in the study of the Book of Acts is that the Spiritual Kingdom

of Heaven, in a new age, was brought into conflict with earthly powers, the world, the flesh and the devil; and the wonder of wonders is, that what appeared to be so helpless in such a world was able to survive, and even make headway against all the powers of earth. This is only a glimpse into the story, but what it teaches is that Regeneration in a new form as the Power of God and Christ had come to mankind; that Incarnation, as the Life of the Spirit, was the fact in every believing soul; therefore, the Power of God could not be destroyed; and, the Life of Christ's Spirit is the Life Eternal.

The Acts of the Apostles become a very complex and interesting study when the thought is pondered upon that this is the beginning of a new world of ideals and of realities; and that students are facing the Divine Order in which Harmony and Unity are to be attained. It may not be easy to see what this really means, but if the thoughts are turned back to the Generations in Genesis, as prophetic in their order, a little light may be thrown upon the problem here. The Generations in Genesis number ten; they can be divided into four series, the first being from the Heavens and the Earth to Terah, as moral, and involved in these are Abraham and Isaac, as Grace and Sacrifice. Follow the Law of Recurrence, drop two generations, and take up two, the beginning is with Noah and the end is in Isaac. Recur again, and the order is that of Shem to Jacob. Recur again, and the order is from Abraham, or Ishmael, to Joseph and his sons born in Egypt, Manasseh and Ephraim. These in their order are germinal, psychical, moral and spiritual; and, as thus viewed, they are prophetic of all the ages. Joseph, in the generations of Jacob, in the series of Shem, is the type of the Lord Jesus Christ in His humiliation and exaltation; and the sons of Joseph can be conceived as representing the Christian age, as forgetting the past, and as in possession of divine Spiritual blessings. This is analogy, but it harmonises with all the facts, as germinal, psychical and moral, and we are now facing the question of the fourth or spiritual series. This thought has to be remembered here that each series of Generations is continued by development to the end, with the spiritual involved in it. There is a new beginning and a new order, and at the end of all, the fourfold series are all in operation, as it were in one body, as physical, psychical, moral and spiritual. This is the ideal, in a man, in mankind, and in the Bible, and

when the Universe is known and understood, it may be expected that pure Science will confirm this view. Another thought to keep in view here is that each series of Generations as germinal, psychical and moral, come to an end in a natural way ; but they really end in the Spiritual world, and thus the Spiritual world is the summation of the other three. This thought can be followed out in the four books of Mosès and in the four Gospels ; and this appears to be the Order as Spiritual in the Acts and Epistles.

Following this conception, the Acts of the Apostles is seen to be a continuation and explanation of the world germinal and physical ; it explains not only how the Gospel of the Spirit of Divine Grace ran its course in ages past ; it is the same Gospel from the Generations of Heaven and Earth, as objective fact, through all generations. If this is so with the Book of Acts, then the same order may be followed in the Epistle to the Romans ; it is, however, a psychical Spiritual Book, and as such it may prove valuable for psychologists. The order of thought runs thus : 1. Fallen humanity given up to evil, degradation and idolatry. 2. There is the problem of Law for Jews and Gentiles ; the Spiritual Life means conformity to Divine Law. 3. Law, as in Mosaism, or Roman Law, is of value to men meek of spirit, it convicts them of sin. 4. Justification, to be proclaimed just in God's sight, is not by Law, or works, but by Faith in the Promises of God. " Abraham believed God, and it was counted to him for Righteousness." 5. It is a question of Mercy not of Law ; it is divine Illumination as truth. 6. Apply all this to Adam and to Christ. From Adam sin and death. From Christ Faith and Life. 7. The problem is Grace versus Law ; Grace gives Life and Blessing, Law condemnation and death. 8. Christ the Sacrifice died to take away sin ; the saved are acquitted, and by love they are victorious. 9. The Holy Spirit has illustrated all this in history through Ishmael and Isaac, Esau and Jacob. 10. The way of Salvation is not by Mosaism or Judaism. The Jews failed to realise their Possession promised to Abraham, in Christ ; but Christ is the Possession of all those who love their brethren of mankind, because Love is the Fulfilment of all Law, and to God must be ascribed Power, Wisdom, Grace and Glory through the Lord Jesus Christ, the Saviour and Lord.

If the thoughts are now turned to I. Corinthians, the third of the series, the conceptions are no longer only

psychological for Salvation and to gain a spiritual Possession ; they are taken up with the problems of Illumination and Purification, Knowledge and Wisdom. 1. The Blessings that this Church needs are Grace and Peace. 2. The condition of the Church is that of quarrelling and party strife. Here is no sense of harmony and unity in the Spirit of Christ ; they are not Christians, but followers of Paul, Apollos, or any other man, that they think are true and wise teachers. 3. What they are aiming at is not to be humble, meek children learning their lessons in the School of Christ ; but to be thought wise men, sages, scribes and critics. 4. All this is wrong, in this or in any age ; it is the root of schism, sects, parties and Churches ; it is disorder, division, strife, jealousy and even enmity. It is forgetting the paramount truth that the Lord Jesus Christ is the Power, the Wisdom, the Grace and the Love of God ; it is to turn from the righteous way of life into the darkness of heathendom ; it is to sin against Christ and Love, and to serve the Devil and do his will. 5. In the light of Truth and Love, Christ is Divine Wisdom, the Sun of Righteousness, and it is true wisdom for all the sinful children of men to sit at His feet and learn of Him, by the way of Mercy and Truth. 6. All means of Grace, and all learning, should keep this thought in view, that true wisdom means the study of Divine Order and Law ; it is just studying nature in plants, trees, animals, or man ; or, change the figure, it is learning to build, and the Foundation Stone of the building must be Christ. 7. Man is the temple of God ; the wisdom of God in Christ is involved in every man as an Ideal in Grace ; thus to try to build a temple of Grace where God is worshipped with earthly materials, ideals or vain philosophies, is awfully foolish, it is to shut out the Light from Heaven and to become an impure, idolatrous worshipper of idols. 8. This is a great truth never to be forgotten, all that men receive and possess by Nature or Grace, is received from Christ the Giver of all good ; thus no matter how much men may possess of all the good gifts from Heaven they have no room for boasting they are the recipients of the bounties and the blessings that come from the Hand of God. 9. What is the result of all this knowledge and wisdom that men desire, and aspire to attain ? It can be expressed by the analogy of marriage, and a pure true life. Christ is not alone ; He is like unto a faithful husband who is ever giving blessings to wife and children ; man is not

alone ; he is dependent upon Christ for all blessings. This is the relationship between the Creator and the creature ; the Regenerator Saviour and the saved, and it is true wisdom to know, understand and conform to this relationship. 10. Knowledge and wisdom are most valuable in Nature and in Grace, because they are the handmaids of the Spirit of Truth to guide men in the way of Truth. If they become ends to be attained for their own sakes, then they become idols that are worshipped, loved and served, with the well-known result, sin and death. But if used as help-meets, then they minister for Illumination and Purification, for harmony and unity in the Body of Christ, thus bringing about in due time the Life that is Eternal.

Thinking upon the Epistle to II. Corinthians, the fourth in the series, the Apostle Paul, in a very sober mood of thought, appears to be summing up his manifold experiences in life. The thoughts fall in with the Spirit of Consecration and Dedication ; he has given of his very best to all his friends, and he has during his life-time endured much persecution. 1. He seems to say that life has been long, full of trials, troubles and distresses ; they have brought him to the doorway of death, but he still cherishes hope, his spirit has not been crushed, and he can look forward for help in the future. 2. Life, in a sense, is that of hope deferred ; but there is comfort in the thought, that the Spirit, the Comforter, can be trusted, He is ever faithful. 3. In one sense Life is a great trial, and in it there are many sorrows ; but there is a brighter side to this problem, it is also in Christ a great conflict, and a continual triumphant march to victory. The enemy has been put to flight, and the world is becoming the inheritance of the saints of God. 4. The Life of Grace by the Spirit, and as life spiritual, is not that of Mosaism and of Subjection to Law ; it is that of righteousness, freedom and being filled with the Love of God. 5. The treasures of Grace, as Mercy, Truth and Illumination, are treasured up, as in tents, or frail vessels, that are earthly, but they are safe, because when the tent is taken down or the body passes out of sight, then out of the chrysalis body there emerges the body spiritual, the handiwork of the Spirit, in the image of Christ that is heavenly. 6. This is what Illumination and Purification mean ; it is the fruition of Faith and Hope, the reward of Patience, and the Heaven of Love. 7. Grace is God, and God is Grace in Christ ; it is the Life Eternal that overcomes

death. 8. Grace is Consecration by the Spirit of Christ, but the Life of Consecration is that of Dedication and of Self-Sacrifice for Christ's sake. 9. Life in the Spirit and the Spirit of Christ in the life mean that in God men live; move and have their being; but this also is true that in men God lives and dwells; He is their God, and they are His children. 10. The sinner saved by Divine Grace, through the work of the Holy Spirit, surely ought to render thanks and praise to God for all His mercies and blessings; he ought to try to live in harmony, peace and love with all his brethren, and he may rest assured that the God of Love and Peace will be with him.

SECOND DIVISION, PSYCHICAL. Subject: Christ as Ruler of Heaven and Earth and Kingdom of Spirit in Ideals. (1). *Galatians*—Regeneration, Incarnation; Ideals of Moses and Christ. (2). *Ephesians*—Salvation, Possession; Ideals of Heaven and Earth. (3). *Philippians*—Illumination, Purification; Ideals of Christ and Disciples. (4). *Colossians*—Consecration, Dedication; Perfect Ideals.

Here it may be conceived that this division can be linked with the history of Israel as psychical, whilst it becomes spiritual and is the fulfilment of the natural forms. The Blessings to be studied in Galatians are being poor in Spirit, and being in sorrow because of sin; the benefits from the Spirit are Regeneration and Incarnation in Grace. These may be involved, in germinal form, in this Epistle; the conception is that Mosaism and Judaism, after the flesh, are dead, they ought to be buried; there has come a Resurrection into a new Spiritual Life and thus it is foolish for Christians to try to live in a past that is dead.

1. The Gospel of Christ, and the Kingdom of Heaven in its true and real meaning is Grace not Law, freedom not bondage. 2. The apostle, unknown to himself, at his birth was set apart for the Mission of Grace to the Gentiles; and, in due time, he was called to serve Christ in His Kingdom. 3. He was specially fitted for this work as a faithful Jew who inherited all the Blessings of the past from Judaism; and, by Divine Grace, he became the living spiritual link between the dead past and the living Spirit of Christ. 4. Mosaism was useful in the past for the spiritual germs it contained; but as a system of thought, and a Religion, it fell short. Law is educational because it convicts of sin that tends to death; but Christ is the end of Law, as Righteousness, to those who put their trust in Him. Law

cannot save the lawless ; if Law possessed saving power then Christ died in vain. 5. The problem of thought is simple. Do men receive the Spirit of Christ by the way of Mosaism, or by Faith and Grace ? Surely it is reasonable to think that those favoured to begin with the Spirit of Christ ought not to become subject to a way of degradation and end in what is carnal, fleshly forms. 6. Faith and Grace are revealed in Abraham as the Way of promised Blessings ; therefore, Law that came into operation 430 years later by Moses cannot be the Cause of Grace and Blessing, although it may be found useful for education. Law means limitation to those who are under Law ; but Faith, Grace, and the promises, cannot be limited ; what these mean is God giving Himself in all His fullness in Christ by His Spirit to His saved children who become the heirs of all the promises of God. 7. Law is for the young at a stage of development ; but those who love and obey Christ, the Saviour, are the children of God by faith. All this is taught as by parable in the two sons of Abraham. Poor Ishmael is the earthly son redeemed from Egypt, its laws and tyranny ; whilst Isaac the beloved, the freeborn son, is the Heir to all the promises of God, a type of Christ. 8. Law as Mosaism means bondage ; Grace means freedom. The fruits of law as ethical, moral, or Mosaical, it is well known, are like a great Desert ; the fruits are hatred, strife, dissension, jealousy, rivalry, factions and war, and the end is death. 9. The Spirit of Grace has its precious fruits which all the children of God can enjoy ; they are known as Love, Joy, Peace, Good Temper, Kindness, Generosity, Faithfulness and Gentleness ; they are all the offspring of Gracious Love and they fulfil all law. 10. Life is the time of sowing seed ; those who sow to the flesh reap death and corruption ; those who sow to the Spirit reap blessings and the life eternal. In this life the way is that of Consecration and Dedication to the service of Christ.

The Epistle to the Ephesians is the second of the series, and thus what the student is led to expect from it is a message of Salvation, and a Possession that is of the Spirit and Spiritual ; and to obtain these great Blessings he requires to be meek and lowly of heart and a lover of righteousness. 1. The purpose of God by His Spirit of Grace is to give to His children all the Blessings that are found in, and come from, Heaven, from Christ. 2. Christ is in Heaven in His Glory ; His Church is upon the Earth. All who Love

and serve Him, Jew or Gentile, have received Blessings from Him. 3. As Saviour and Lord in Heaven, He is the Bond that unites all the members of His Church ; they are the family of God ; they are being built up into a Spiritual Temple for God in His Spirit. 4. The eternal purpose of God by this union, and temple, is to convey to men His Treasures of Grace ; and now, the Gentile nations, having been adopted into the heavenly family, also will enjoy the same gifts and blessings of Divine Wisdom. 5. These treasures are to know the Love of Christ in all its aspects. That He is filled with all the Fullness that is in God. That He is the Source of all harmony and unity in the universe ; and, that to Him men are to give praise and glory. 6. Christ gives gifts to all for all, that they may become like Him ; that they may know He is the Organic Head over all ; that the Church is His organised body, and that in Him, as Lord, they are one body, one Spirit, with one Faith, by one Baptism of His Spirit, and that God is the Father over all in Divine Love. 7. Being one with Him, it is their privilege to live the divine life in the image of God, and as His Consecrated followers to be strong and full of courage in fighting the battle of life against evil. 8. It is meet that all who enjoy such treasures of Grace and Love should cherish the spirit of praise and thanks at all times and thus enjoy the blessings of Truth, Integrity, Peace, Faith and Salvation. 9. The family of God ought to live in the Spirit of Love as God's children ; it is their privilege to love one another even as Christ loved, and died for them. Here again may be emphasised the thought that Love fulfils all laws and obligations in family, State and Church. This is the mystery that men fail to know and understand. 10. When thus baptised with love, as Divine Grace, then they will as with one heart be strong in the Lord and in His might ; they will go forth with all the armour of the Spirit of God against all evil enemies, and, by the Word, the Sword of the Spirit, they will gain the victory over the world, the flesh and the devil.

In the Epistle to the Philippians the student will look for Illumination in spiritual truth, and ask for what will tend to purify the soul so that the way of Mercy and Truth may be more fully and clearly seen. What this division of the Work of the Spirit, as psychical, is expected to teach may be summed up in perceiving new ideas and ideals ; receiving new and precious thoughts about Christ and the

Spirit of Truth ; conceiving these in the Mind, and in this way giving glad response to the teaching of the Spirit. The Epistle to the Galatians deals with the past, as related to Law and Grace, to Moses and Christ ; and the result of the letter is to prove the greatness of the Lord Jesus Christ as compared with Moses. The letter to the Ephesians represents the Lord Jesus Christ as exalted to the Throne of His Glory in Heaven, and in what way He becomes regnant not only in Heaven but also upon the earth, in His Church and in His Saints. In this Epistle there is a change in the form of the ideas and thoughts. He is now to be studied not only as the Head of the Church but in particular as the Friend and the Companion of all those who love and serve Him. 1. Keeping this in view the first thought is, that of the communion of the saints in prayer for great grace to be given to all so that they may receive the Blessing of the Holy Spirit. 2. They are to be faithful in proclaiming Christ, in their ministry of the Word of Life. 3. The apostle has been faithful in his labours ; he is in prison, he is looking for release, but he cannot perceive whether this change will come by liberation from prison, or by the way of the martyr's death. These are the two ways that lead to freedom ; he is ready and willing for either, as it may please Christ and His Spirit to guide him. 4. The important matter to study is how the Gospel will be preached ; how the fight of Faith and Love will be carried on ; and how the Name that is above every name will be made known by mankind. 5. The duty that rests upon all the followers of Christ is that they be serious, reverent and humble in working out their salvation, always remembering that this is the Will of God by His gracious Spirit of Truth and Grace ; and, for this end there must be the study of the Word of Life. 6. As means of Grace and Blessing it is well to receive faithful teachers ; to value the services of good men and to appreciate their labours of love. 7. The brethren should rejoice in Christ the Saviour ; enjoy the privileges they possess ; count the things of earth as of no value as compared with becoming like Christ as guided by His Holy Spirit. 8. The true life is that of copying Christ and all that is good ; to hate all forms of evil, to think upon the Church and its members as a Colony of Heaven waiting for the coming of Christ, and in all this becoming transformed into His likeness. 9. The Church is a fellowship of those who help one another ; who have one mind, who rejoice in

the Lord, who are free from anxious thoughts, who pray, give thanks, enjoy peace and keep a constant guard over their hearts and minds. 10. All these blessings can be summed up in watchfulness, in seeking after what is true, worthy, just, pure, good, gracious and filled with the Spirit of love; it is that of learning, and of practising what is learnt, with this assurance in reserve that God will supply all that is required out of His Wealth that is treasured up in Glory in Christ.

In the Epistle to the Colossians the student will expect a change in the order of development; it is the fourth in the series, and thus the Revelations from the Spirit of Truth will be spiritual and heavenly; they will throw light upon the mystery of Consecration and Dedication, and upon the Heavenly Blessing of the Peacemaker, and show how those who suffer for Christ's sake upon the earth can at the same time rejoice in the life that is heavenly. In this epistle the thought may be kept in view that, although the Lord Christ is in Heaven and upon the Throne of Glory, He is also by His Spirit regnant in His Church upon the earth. 1. The glory of the mystery involved in Christ is, that He is the Saviour from sin and the Deliverer from the realm of darkness. He is like God as His Son and Image, before Creation. He is the Creator; and all that is created, is created by, and for, Him. He is the Divine Fullness as Creator and Regenerator, and thus He is the Reconciler of all that is in Heaven and in the Earth. 2. The saved who consecrate themselves, and suffer for Christ's sake, are not to be sad, but rather rejoice and be glad for their privileges; because, in all that they suffer, they are fulfilling the secret purposes of God; they are being endowed with His glorious wealth of Grace and Sacrifice as the children of God. 3. This lesson is not an easy one to learn, but the disciple will strive earnestly to apprehend the meaning of Divine Love; this secret is worth studying, and it is all to be found in the Lord Jesus Christ, because in Him all the Divine Treasures of Knowledge and Wisdom are hidden. 4. He is the Messiah, the Lord, the Life and the Truth in Grace; therefore, it is well not to place reliance upon theosophy, earthly wisdom, traditions, elementary forms of knowledge, but grasp the fact that He is the Deity in all the fullness of Grace and Blessing. He is the Head over all; and all are one in Him. The spiritual life is not rules or traditions. The Ideal, the True and the Real under all forms and ideals,

is the Lord Christ. 5. From this it follows that those who are one with Christ died with Him to all that is natural and elementary. They are all relatively good in their time and place ; but He is the Absolute Good, and they are all relative as to Him ; in other words, without Him they are chaos and disorder ; under Him they are order, law and perfectly organic as heavenly. 6. Dead with Christ by His death, what follows is the Resurrection Life, the heavenly mind, and the Life in Christ that is hidden in God. It is growing like Christ. It is returning to unity from diversity ; it is abolishing the names Jew and Greek, the free and the slave ; the supreme thought is that God in Christ is everything and He is everywhere. 7. As all are the children of God by faith in the Lord Jesus Christ, this means for them the life of Consecration, love, kindness, meekness, humility, obedience, mercy, goodness and grace ; it is inspiring, and becoming one with Christ, in the perfect life. 8. It is not only being like Christ, it is subjection in love, it is obedience to the Divine Will ; it is being faithful, true and just in all things. 9. Who then is able to come up to this ideal standard of the life in Christ ? The way is by dependence upon the Spirit of Christ, by prayer, giving thanks, being full of faith, cherishing hope, learning lessons by patience, and above all being leavened by the spirit of gracious love in thought, word and deed. 10. Love fulfils all laws in fellowship and friendship.

THIRD DIVISION, PRACTICAL. Subject : Holy Spirit Ruler of the Church. (1). *I., II. Thessalonians*—The visible organized Church. (2). *I., II. Timothy*—The psychical Church and its ideals. (3). *Titus*—The Church and its Spiritual Organizations. (4). *Philemon*—The ideal Church.

The Third Division of the Epistles, from I. Thessalonians to Philemon, differs in forms and ideas, from the first and second. The First deals with the Kingdom of the Spirit in its history, in its mystery, in man and mankind ; with Knowledge and Wisdom ; and with the Wisdom of God as revealing the Way of Salvation in Christ. The Second is different, it does not deal with forms but with ideals. Thus in Galatians the ideas and ideals of Moses and the Lord Jesus Christ are compared ; in Ephesians the ideals of Heaven and earth are presented for consideration, revealing Christ as regnant in Glory and the earth as under His power and sway ; in Philippians the subject is that of Christ in His Church, as one with all His disciples and followers ; and

in Colossians He is seen as Creator and Lord of the Universe. He is All in all, the Perfect Ideal, the True and the Real. He is the Absolute and all creation is relative ; in deed, in idea, in word and fact, in plain words, take away the Absolute and no relative remains. He is All in all ; and it is in Him they live, move and have their being. The first division reveals the Spiritual Kingdom of Heaven in its forms in mankind, as particulars ; in Rome, or in man, as psychical ; in Greece as intellectual and human, and all this is the Gospel of the Kingdom in the Spirit of Christ as universal. The second division is that of the highest ideals revealed to men ; they transcend the conceptions of men as to what religion means ; as ideals they have only been faintly known or understood by men after nearly 2,000 years of fellowship with Christ and His Gospel ; and, as for the Church, and the great world, how little they know of the Ideals that are in Christ, as the All in all, the fullness of the Godhead, in Man, and in God. What may be conceived and said about the position at the end of the second division and its series, is that an additional Creation of the Spirit of God is revealed. The Church of Christ in its fellowship, its ministry, its synods and assemblies as organizations, and all families, congregations and separate bodies known as Churches, should begin anew to study with all humility and meekness all that the Spirit of Christ is teaching them by these spiritual ideas. But the wise and thoughtful men in the Church may object to such conceptions and say, What folly is this ; have we not inherited all the wisdom of Greece, Rome and Judea ? Have we not made the Scriptures our special study, and by our criticism and hypercriticism discovered all their ideals and their wisdom ? Have we not shown our superior wisdom by discovering in what sense they fall short of our ideals ? And as for there being a pure Science of the Bible, where could this be found if not set forth, in due order, in our many forms of theology ?

The Epistles to the Thessalonians may be studied as dealing with the visible Church in all its membership ; the organic body that all men recognise as Christ's Church.

1. The Church should be animated by the Spirit of Christ in Faith, Hope, Patience and Love.
2. The Life should be turned away from all kinds of idols with the desire to serve God truly.
3. All Christians should live, as witnesses for Christ, a good, self-denying gracious life.
4. Under such conditions they may expect suffering and persecution for

Christ's sake. 5. With persecution there may come sorrow, bereavement and death; but death now is like falling asleep, and it is patiently waiting for His coming again. 6. The important matter is to wait and watch for the day of Salvation. 7. In this life of Consecration there will be the great comfort of the Communion of Saints. 8. The experience may be that of the increase of evil in the world, but, for the saints, it ought to be that of growth in grace and of the knowledge of Christ. 9. The coming of Christ may be soon, or late, but in the meantime the Lawless one will carry on his work in the world; he may appear to prosper, but when the Lord comes he will be destroyed. 10. All these things mean Salvation, Consecration, Communion in the Spirit of gracious love, good, honest work, a useful life with the peace, grace and love of Christ.

The Epistles to Timothy. All these conceptions about the Church and its members are to be conceived as relational; how the individual is related to the Saviour and the Church; how the saint ought to live upon the earth; the relations of time to eternity, of death to life; and, how the Lord Christ, the Lawgiver, will destroy what is lawless. The line of thought in the Epistles to Timothy is more that of the psychology of the Church; the ideals it requires to cherish are in what way all the members in a Church should be guided by the same Spirit. 1. The ideal life in a Church, and man, is that of conformity to the law of Love. 2. The Lord Jesus Christ is the Saviour of all saints. 3. It is their privilege and duty to meekly obey His Will. 4. The Saints in the Church ought to pray for all men, because, in a sense, the Church and its members have become the means of Mediation, by the Spirit, on their behalf. 5. Behaviour in the Church is of importance, it is the temple of God, where God in a special sense meets with His people. 6. Those who are faithful, who aspire after, or are called to, Office in the Church, ought to be Christlike in character. 7. It is well to remember that the Church is an organic body, thus there is required in it for service, ministers, elders, deacons and others according to the gifts bestowed upon them by the Chief Shepherd. 8. The Church should ever remember that it is God's household of the faithful who have seen Christ in the Flesh and Spirit; that He has been seen by angels, preached among the nations, believed on in the world, and now reigns in Heaven in His Glory. 9. The future of the Church is not doubtful; and it is for

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those who are in it to be faithful in training children, in teaching adults, and in watching over the welfare of all the saints. 10. The Church ought to be practical in all its duties, specially watching over widows and orphans; all members fulfilling their duties in the Spirit of Christ.

The Epistle to Titus may be studied as akin to the Epistles to Timothy in the sense that it deals with the affairs of the Church generally, but more particularly with the Church as an organised body. Ministers are to be faithful in their labours in watching over the flock of which they are the Shepherds. They are to instruct the members as to their privileges and duties. The people are to be submissive to those who rule over them in the Lord. The organized condition of the Church is to be attended to by the appointment of Ministers of good character, trained, called and fitted for the ministry of the Word and the oversight of the flock over which they are the overseers.

The Epistle to Philemon is the fourth of the series; it can be thought upon as an ideal of what a Church ought to be in its spirit, and as a Mission of Divine Grace to mankind. In the background there is the run-away slave, Onesimus, or the prodigal son, in the great world far from home, love and the Grace of God. There is the Apostle and minister of Christ who cares for, rescues and restores the lost one. There is the home, a true Church of the Spirit; a Philemon, the head of the family; many Christian friends, and all are thankful and glad that the lost one is found and brought back to the fold of Christ. The forms, the ideals, the organisations are all interesting and useful, but what the student feels is that the picture so beautifully painted in the letter to Philemon is after all the truest and most beautiful expression of what a Church of Christ ought to be. Here all are animated by the spirit of gracious love; the master and the slave are both free in Christ; the minister has been successful in his mission for faithful service, and all the friends are glad of heart because the lost one has been found and restored to the family of the Heavenly Father where all is love, harmony and unity in Christ, the Saviour.

In thus thinking upon the Christian Church as the Work of the Holy Spirit revealing the Kingdom as Spiritual, in its history and forms; in ideals of the Spirit; and heavenly in its relations to this world; there is a recognised order of development that requires careful study. In the first division the Power of the Spirit of God is made known in

the setting up of the Church as the Kingdom of God for the Salvation by Divine Grace of mankind. In the second division it is the Lord Jesus Christ who rules in Heaven and earth in Resurrection Glory. In the third division the Church is under the domination of the Spirit of Grace and Truth, and thus what the Church ought to be and become, in the service of Christ the Lord and Saviour, is revealed.

THE FOURTH DIVISION AS SPIRITUAL.—Subject: Work of the Spirit. (1). *Hebrews*—Faith in God. (2). *James*—Hope in Christ. (3). *Peter*—Patience in the Holy Spirit. (4). *John*—Love as the fulfilment of all law.

The fourth division can be studied in the Epistles to Hebrews, James, Peter and John, as the work, the Creation of the Spirit of God. This can be done in a twofold manner, as related to time and history; and as related to the work of the Spirit in the results, as Faith, Hope, Patience and Love. These are conceived to be the graces and gifts of the Spirit as bestowed upon individual men, upon the Church, upon mankind, and, in the end, as the purpose of God in the world.

The Epistle to the Hebrews may be studied as related to time, as patriarchal, as germinal; and the first ripe fruits are summed up in Abraham and Faith. The order of development takes this form. 1. The thoughts require to be carried back to the Revelation of Creation; to Heaven and to Christ, the Firstborn, who by faith is recognised to be the Creator, the Lawgiver and the Lord over all that is created. 2. This truth being revealed, it is man's privilege to hear and obey the Christ; to consider the danger of drifting away from the truth as it is in Him, because, to be faithless is to face the darkness, to be lost, and not to find a way of escape. 3. Subjection in the spirit of meekness to Him is the way of life in this present world and in the world to come. 4. These truths are all involved germinally in Abraham, the father of the faithful. 5. It is by faith that there is redemption from world power; from Mosaism and the Desert of Life. 6. Even the faith of Joshua and the Conquest, and all that is suggested by the nation and the kingdom, fail to bring to men spiritual rest and peace. 7. The High Priest of mankind, greater than Aaron or Melchizedek, the Lord Jesus Christ is the Consecrated High Priest and Mediator, the Saviour of mankind. 8. The way of Salvation is that of Divine Sacrifice, and the great truth to remember is that He is both Saviour and

Sacrifice for the sin of the world. 9. The Way of Reconciliation and Peace by Faith in Christ is well known by the record of faithful witnesses who have confirmed this truth by their thoughts, words and deeds through many generations. 10. The faithful have inherited the Promises given to Abraham; they are compared to a cloud of witnesses as related to the past, the present and the future; the faithful are in Heaven and in the conflict on the earth; and all faithful witnesses believe that it is by faith in the Lord Jesus Christ that they are taught, guided, and enjoy the great blessing of Faith as the work of the Holy Spirit.

With the Epistle of James there can be linked, as historical, the Jewish Church, the nation and Kingdom of Israel; but behind all forms the great truth is that the Spirit of God has created a Hope in Israel. It was not fulfilled in Isaac, or in Israel, but spiritually; though men may only dimly see the truth, it has been manifested in the world in the Lord Jesus Christ, the Hope of Israel, the fulfilment, and Fulfiller, of all the Promises of God given to mankind. Hope must not be limited to Israel; it is found in Eden, and in Abel, and thus it is the Gift of God to mankind. 1. To get a glimpse of this great truth men require wisdom and faith in God; they have to endure temptation, and they have to choose God and good and reject the devil and evil. 2. To create and sustain Hope men require to know that all forms of good are from God. He is the Giver of every good and perfect gift. The way to despair is to think that sin ends in death and separation from God. 3. To receive the Word of Hope, to obey the Saviour, to conform to His Will, and be guided by His Holy Spirit this is true religion. 4. It is to realise the Divine Hope in love, and law, and thus to live in harmony with the Lawgiver. 5. Faith and Hope, as related to Law, mean to be in possession of the Mind of Christ; it is more, it means that man is attempting to understand all that Faith and Works mean; in what way they are correlated and in agreement. 6. This is the great problem for teachers and students of the Word that is full of Hope. What they require is not only true relations of thought, there should also be good and wise relations to persons, with special care that the tongue is kept under control. The heart is deceitful and the soul is perverted, hence the necessity to be careful not to permit both good and evil to flow from this fountain of thought. 7. The consecrated are those who love peace and wish to

be peacemakers. 8. Those who are wise and learned will aspire after heavenly wisdom, and in their lives they will be pure, peaceable, forbearing, conciliatory and like the Saviour ever avoiding what is earthly, sensuous, evil; hating jealousy, rivalry, disorder, wrangling, and eschewing covetousness and all kinds of selfish pleasures. 9. The Life of Hope in the Spirit of Christ is that of doing the Will of God in all things and at all times. 10. Such a life is to be crowned with prayer and praise, with humility, patience, confession and hope for the future, because, as yet the full ripe fruits of Hope have not been consciously realised in the pilgrimage of life. Hope is a wonderful gift of the Spirit. In form, Abraham entered and lived in this good land; Joshua and Israel made it their possession; Solomon saw the shadow, tried to grasp it, and failed; the Lord and Saviour, for the Hope He was to attain, rejected all earthly forms of hope, despised poverty, shame and death; and all these He had to conquer so that we might inherit the promised Hope of all the ages.

The Epistles of Peter may be conceived historically as representing the Christian age. It is that of Patience and of waiting so that, by Illumination and Purification, the Hope involved in Judaism and in the Lord Jesus Christ might be fully revealed by the teaching and guidance of the Holy Spirit. Men have faith in a Promise; they hope for its fulfilment, but they have to learn to wait with Patience to realise all that is involved in the Promise. 1. The thought to ponder here is that all the Generations to Terah had to be fulfilled before a man could be found who would respond to God by faith and be able to perceive, receive and conceive the promises, the processes, and the purposes of God for the salvation of the race of mankind. It took 2,000 years from Abraham to Christ to reveal in what way He would prove Himself to be the Hope of mankind; another 2,000 years have passed away under the patient teaching and guidance of the Holy Spirit, and it is only now that men are truly realising the great mystery of Divine Gracious Love in Christ, and how His Holy Spirit has had to fight the battle of Salvation against evil powers so that men may be saved. 2. The call to every man is that of repentance so that evil may be renounced, forgiveness and comfort obtained, and the life of holiness and obedience followed. 3. In the spirit of meekness there will be growth in grace and knowledge, so that those who are called, and

become the elect, will be made fit for the work of priests, as men who become mediators with God for those who are not saved. 4. Those who are the servants of Christ have to learn with patience the very difficult problem of submission to Christ in harmony with freedom; this can be studied in the family life where under the law of love all the members of the family circle enjoy the freedom that is common to all. 5. The convert to Christ has to realise that all the blessings he receives come from Christ; the call to the new life is come; the call should be ratified and fully understood as to all that it means. 6. Such an experience may be compared with a vision on the Mount of Transfiguration; it is seeing Christ in His Glory; knowing that He is the Beloved Son, and that He is greater than all teachers, lawgivers and reformers. 7. He will come again in His Glory as King of Grace, without sin unto the full Salvation that is in the Spirit. 8. He will then be Judge as well as Saviour and His Lordship over mankind will be fully recognised. 9. With that coming there is involved the problem of the new Heaven and Earth where Righteousness will dwell, and where the Saviour, the Life and Truth will be the Life Eternal. 10. Unto Him will be given all honour, praise and glory.

The Epistles of John. If the preceding Epistles can be viewed historically, then it may be said that those of John, the Disciple of Love, point to the future; the suggestion being that the Christian Dispensation of the Spirit will pass by, the Millenium wished for will dawn upon men, and then the conflict between good and evil being over the new day will come, and men will begin to understand that Love reigns throughout the universe. It may be well to notice here that each age runs its course, as a development, with definite processes and purposes, and it is always at the end of the age that the result becomes known. At the end of the germinal age Abraham and Isaac are seen, and all that they represent, as seeking for a better country and a City of God. At the end of the age of Israel and of psychical development, there is seen Solomon, the king of peace, the land possessed, and the visible temple in all its glory. At the end of the third age there appears upon the scene, the Man, the Lord Jesus Christ, the Image of God, and the Revealer of the Father. At the end of the fourth age, that of the Spirit of Christ and of Truth, men begin to hope to see, not Christ in the Flesh but in the Spirit and in Truth,

so that the race of mankind may reflect His Image in righteousness, truth, goodness, Grace and love. The seeds of the Kingdom of the Spirit were sown at Pentecost, and it has taken 2,000 years, in the field of the world, to reproduce the good seed in all its fullness, and to expose and destroy the seeds of evil. If all this is true about the four ages of the past, (and every age has been subject to the Law of Development) then it may be worth while to conceive the thought that the new age that is dawning upon men will follow a similar Law of Development. The good seed of Divine Love will spring up throughout the world ; men will begin to love one another ; they will become brethren of the same Divine family ; they will form a great league of peace ; and in Love they will try to live in the Spirit of Christ. What all this means is that every age begins with an Ideal, there are efforts made to make the Ideal Real ; but the conflict is so keen that the Ideal gets lost ; men are obsessed with their environment ; and it is the Spirit of God, working behind all forms and relations, that in the end makes known His Ideals and His Works. It is a grave thought to ponder, that for 2,000 years the Spirit of Truth has been influencing men to seek and find the Way of Truth, and the masses of mankind are still living in the darkness of Nature, and have not realised the Truth, Grace and Love of God in the Lord Jesus Christ.

What the Epistles of John tend to teach about the Love of Christ is similar to the teaching found in his Gospel.

1. He is the Word, the Name, the Image of God ; He is Life, Light and Love.
2. Darkness, sin and death exist, but He is the Light of Heaven, the Sinless one and the Life Eternal.
3. If His followers know, love and obey Him they will live in the Light of Love.
4. This love will overcome what is earthly ; and those who love will love the Father and belong to the family of God.
5. Christ is the Fullness of Divine Love ; the anti-Christ is the evil one that contends against Christ.
6. Christ is the Giver of Eternal Life in Love ; the evil one is the father of Cain and of all evil.
7. Christ is Love Divine, Incarnate Love ; and it is by His Spirit that Love becomes incarnate in those who love and follow Him.
8. Those who love the Saviour and follow Him become a new creation in Christ.
9. This is the Life Eternal to know and love God in spirit and in truth.
10. To love God is to know what is right, true, good, gracious and Godlike. All this is Ideal as a Revelation of Divine

Love ; what men require is to perceive, receive, conceive and live the life of love, and this will prove the Reality that God is Love and the Source of all blessing.

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It will not be out of place when studying the Divine Love to ask the series of questions which are applicable to the Law of Development. 1. From Whence is Love derived ? From God, the Father, the Source of Divine Love. 2. When was Love manifested ? In the Lord Jesus Christ Who is Heaven in Love. This Love as Grace, and the Spirit of Sacrifice, existed in Heaven before the Adam man was created. Love is the Creator of Adam and Eve ; and it is not out of place to think of Love, as Grace, existing germinally in man when created. Love becomes germinal in the Generations of Heaven and Earth, and in this sense Love, as Grace and Sacrifice, has existed in mankind through all the ages. 3. Why did Love, as Grace and Sacrifice, come and dwell in the fallen sinful children of men ? The purpose was for redemption and salvation ; they had fallen from the Moral Ideal, and Gracious Love alone could supply the power that knows the Way of Salvation from what is degraded and evil, and thus restore man and also make him a child of the Heavenly Father in Love. 4. What is this Love ? God is Love and Love is God. It is the Mystery at the Source of all Being and becoming, known not in Essence, but in what Love can become in the salvation of man and of mankind. Love, as thus defined, is the manifestation of Creation as Ideal ; Love is the great Objective fact in Creation and in man. 5. How is Love known ? The conception here is that man becomes conscious in knowledge of the facts of experience ; as Intellectual he is capable of knowing true relations of things and thoughts. He becomes an idealist or a realist ; he discovers that all true relations are ideals of Divine Wisdom and Love, and as such they are to be studied, revered and loved ; or, as a realist, he limits himself to his environment, he wanders in the darkness of his own self-asserting personality, and thus fails to see, know and understand the Wisdom, Goodness and Love of God. It is the illuminated God-fearing student who puts the question. 6. Who then is the All-wise, Almighty Creator in Love ? The discovery he makes is that he cannot see Absolute Love in the Light or in the darkness. He is the Mystery that cannot be seen by human eyes. He

is the One Who cannot be defined, or compared by the Intellect of man. His Name as known by sinful man is "Jehovah," "I Am that I Am"; and yet, as Gracious Love, He becomes the Merciful, the Gracious Divine Love, the Messiah, the Saviour of the World. This is Divine Love; not the love of man toward God, but the Love of God in the Lord Jesus Christ toward sinful mankind; because He loved, we are taught the divine lesson of Love, and we begin to love Him. 7. Whereunto will this Love that is revealed in Christ the Saviour lead men? To harmony and unity in Love by His Holy Spirit; even to Eternal Life and Love in Him. 8. Whether will those who are one with Christ follow Him in His spirit of Love? In the Father's House there are many mansions prepared for those who Love Christ and follow Him; they will enter the Kingdom of Heaven where Love Reigns, and they will become free citizens of the City of God.

Enquirer. It is instructive, and very interesting, to notice that this study of the Realm of the Spirit ends in love. It is as if the conflict of the ages were nearly past. The fruits of the Tree of the Knowledge of Good and Evil are fully ripe and men may be able to see that selfishness, self-seeking and sin are condemned by God and ought to be abhorred by every man. The children of God may well exclaim, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." This is the teaching of the Spirit as a germinal ideal, and now at the end of the age of the Spirit and His works of love, all this is about to be seen as true and real. It is now the privilege of this generation to say, "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

CHAPTER VIII

DEVELOPMENT IN THE "BOOK OF REVELATION."

Student. THE BOOK OF REVELATION. This Book may be studied in many ways ; as a consummation of all the past ; as a history of the present ; and as a prophetic revelation of what is still future. The Lord Jesus Christ, as the First and the Last, is the theme of the Book. As related to mankind He is the Ideal, as the Absolute, and it is through and by Him, that the relations of the Kingdom of Grace and Glory are revealed. It is quite true that the Bible from beginning to end is the Revelation of the Lord Jesus Christ, but it requires to be studied in its divisions, and as a whole, then the Living Christ in His Kingdom of Grace and Glory can be seen as revealing the Father to His children. Each division carries in its own bosom a true revelation ; as of germinal forms to study ; psychical ideas and ideals to contemplate ; far-reaching relations of truth and wisdom for generalisation ; and great spiritual revelations which are meant to guide men into the world of harmony and unity in truth and love. In this Book there is a new departure ; the student is invited to think upon himself as on a lonely island in the ocean of space ; time is indefinite, it is past, present and future ; the borderland is that of time and eternity ; thus it is the spiritual world that is of importance, and not Judea, Greece or Rome. The conception may be put in this form, what is germinal is the first Heaven as related to earth ; it is where the Power and Life that is in God can be observed. The second Heaven can be discovered in the psychical world of Israel, and in the Spirit and Mind of man ; the Spirit of God is opposing the lustings of the flesh, and only those who are meek and lowly of heart and love righteousness are able to keep their souls alive in such an environment. It is strange but true that Heaven is to be found in the Desert of Sinai, but the germs live with difficulty in the environment of Mosaism. The third Heaven is a wonderful, and a spacious world, full of earthly ambition, strife, jealousy and war ; it is found in human history, and Satan has the audacity to claim that this

Heaven and Earth are his, and he can give it to those who worship him. This claim was challenged by the Lord Jesus Christ and the devil knew that his supremacy was gone when the Man from Heaven brought Heaven with Him, and set up His conscious Kingdom of Heaven upon the earth. The fourth Heaven is this Kingdom of Grace in Christ that took form and shape in His Church by His Spirit of Truth and Grace, and the History of the Christian Church has been the long spiritual struggle of Righteousness against unrighteousness; Truth against error; Goodness against evil; and Grace as self-renunciation, against selfishness and self-assertion. The fifth Heaven of Revelation is still related with the earth; but the strange thought is that the men of earth are invited by the Lord from Heaven to use the spiritual salve of Illumination upon their eyes that they may be able to see the Heavenly things that earthly men cannot see, or understand. Are we able to apprehend what is involved in this invitation to try to enter this fifth Heaven in the Spirit? The Absolute appears to be asking us to enlarge our vision of the Relative, so that we might try to contemplate a new Heaven and earth, and in what sense the Absolute reigns therein and becomes Relative. The peculiarity of the vision is that those who see in the Spirit should be able to respond to the Spirit, to be guided by the Spirit, and thus be able to see spiritual realities. What all this appears to mean is that the Law of Development from the first Heaven of Forms, to the fifth Heaven of true relations, must be taken in due order, and only by this means can spiritual seers see the City of God. Let us then in a meek and lowly spirit try to follow the Seer of Patmos by glancing over this wonderful Book of Revelation, which may be conceived as an ideal, a true, real, Spiritual Revelation of the Kingdom of Grace for the salvation of mankind from the evil degraded powers of earth.

The thought may be conceived here that the Book is not one beginning with earthly relations, as of men beginning to try to find their way back to God by the way of the senses, experience, philosophy or of science; the way of analysis has been followed in the Bible, and now the time has come to attempt a synthesis of all that is known. The thought is that the Lord Jesus Christ is All in all, the Perfect Synthesis of the whole; thus the problem is not what men see and think, but what the Lord is going to reveal to those who love Him. His beginning is not with what is elementary

but what is Spiritual, not with the earth and the world, but what He is in Himself, and in what way He looks down upon His Churches. The Book can be divided into four divisions: the first, the Churches and the messages to them; the second, the King on the Throne in Heaven and the Book of Destiny; the third, the Church and the World and the ages-long conflict; and the fourth, the destruction of the enemy, the Kingdom of Heaven, and the Descent of the Holy City. It is not difficult to see that this order is that of history; it is a summation of the Bible; it is very like the Kingdom of the Spirit in the Acts and Epistles.

What requires to be remembered in connection with the messages to the Churches is, that they are all on the earth in the fallen spiritual state, and that Heaven is operative in them for redemption and restoration. 1. The Church at Ephesus has received from Heaven, Power, Light and Grace, by Faith, as the means of Regeneration. True, the light is like that of the moon; it is reflection and not radiance as from the sun; and thus it is not a matter of wonder that a measure of the first love has been lost and the fervency of the spirit for the Kingdom of Heaven has cooled down. 2. The Church at Smyrna has received as an Incarnation, the Life of Christ, the ever Living, the First and the Last. With such an earthly environment it is little wonder that there is trouble, sorrow, mourning and suffering; but this is only for a limited time, the result will be not death but the crown of life and the comfort of the Spirit. 3. The Church at Pergamos has received a high and holy gift from Heaven, even the meekness of the Spirit of Grace, Salvation, and power to know the thoughts of the Spirit and to wield the Sword of the Spirit. These blessings mean not only strength, but also the faith and hope that is able to stand up against the powers of evil. It is the Power that conquers; it is to receive spiritual food and to have the pure spirit and new name. 4. To the Church at Thyatira there is encouragement from the Holy One, on account of love, loyalty, service and endurance, but the lustings and desires that are natural are not dead; the heart is still deceitful and wicked, so to possess righteousness, and to cleanse the heart from sin, there is required authority and power from the Father, and the Morning Star of Hope. 5. To these four Churches there are promises given of Power, Life, Faith and Hope, but there is a change of tone to the angel of the Church at Sardis. What is expected is Mercy and

Illumination from the sevenfold gifts of the Holy Spirit ; but the Church is almost dead ; the Name of Life is there, but as related to the spiritual life there is no white raiment of truth to be found on those who are the lights of the Church as intellectual ; the few who are clad in white are the meek, lowly and merciful who, as true disciples, follow in the footsteps of the Lord the Saviour. 6. The message to the Church at Philadelphia is from the Holy One, the True, the Good and the Pure of Heart, and He desires to find among the Saints those who long to be pure of heart ; who have been purified by Divine Grace. He has opened a door into Heaven for all such, and there is no one able to shut the door that He has opened. Those inside the Church are weak, but they have been patient ; they will be kept safe in the day of trial ; it is their privilege to become strong and to conquer ; and those who conquer will enter the Temple of God and receive the Name of the City of God. 7. The message to the Church of Laodicea is from the Amen, the faithful Witness, and the Origin of God's Creation ; in these conceptions there is the summing up of the realm of Grace by the reverse order ; from the End, by purposes and processes to the Beginning. This Church is almost graceless, it is lukewarm about what is spiritual ; it is even said to be a miserable creature, pitiful, poor, blind and naked, and yet in its own estimation it thinks itself rich, well off and lacking nothing. What it requires is not to be full of self-conceit, but to know how poor it is ; naked and needing white raiment ; and eye salve to take away blindness. For this condition what is required is reproof and discipline, to be taught what Grace means as Divine Love ; and to know that pride of self means to shut Christ out of the Church and the soul. The ethical spirit must be humbled before there is the possibility of joining the Conqueror of sin and death, and of being a child of God and of reigning with Christ in His Kingdom of Grace and Glory.

This is the vision of the Lord Jesus Christ, the Creator and the Head over all things to His Church, or Churches. His Spiritual Regenerate Body. The student asks himself something like this : What can the Lord Jesus Christ do for the Salvation, Restoration and Redemption of what is so sinful, careless, conceited and self-asserting ?

The Church, or the Churches, cannot be congratulated upon this strange synthesis of its actual condition as seen

by the Saviour and Lord of His Church on the earth, under earthly conditions. Here it is well to remember that these are the Visible Churches during history ; they are seven, as under the reign of Grace, but is it well to think that, in the Constitution of the Heaven and earth, there are eight related Principles of Being, and the One of chief importance is not here numbered with the seven. 8. The eighth Principle of Being is that of Sacrifice, of Dedication, it is what Christ is as the Life that saves, or is in Himself for His Churches ; and the rule has been throughout the ages that they have not seen, perceived and conceived all that is involved in this Principle of Being. The thought here is not that all the disciples of Christ have omitted to receive, study and conform to this Kingdom ; the saints have seen and realised what this truth means ; they have tried to live consecrated and dedicated lives in the true invisible Church of the Spirit, and in this sense they did not require a special message ; they were the one true Church of Christ in all the Churches. What has to be remembered here is that these messages and visions are not to be limited to Asia Minor ; they fill time, space and history ; they are teaching men great spiritual truths about Christ and His Church. The Vision is that of the Lord Jesus Christ as the Absolute Saviour from sin, and the manifold relations that have existed between Him and all the members of His Church on the earth.

The second division of the Book opens with the vision of a door as standing open in Heaven ; there is the invitation to the seer to ascend and see " what must come to pass after this." Rapt in the Spirit he ascended, saw the Throne of the King ; all creatures in adoring worship and all prostrate before the Creator Sovereign King. There is seen the Book of Destiny sealed with seven seals, that no one could open except " the Lion of the Tribe of Judah," Who is seen as a Lamb in the midst of the Throne, the Sacrifice to take away sin, the Power and the Wisdom of God, to Whom all praise, wisdom, glory and blessing are due by all the creatures of God. The opening of the seals may represent events in history, or results as taking place in the Realm of Grace. The types of thought are a white horse, the power that brings peace and good-will ; the red horse that takes away peace and brings war ; the black horse as bringing famine ; the livid horse as bringing death and destruction upon mankind. What God wills is love

and peace ; what sin and the devil bring to men, by their folly, is hatred and war. The saints suffer in this chaos of evil doing, they appeal to the Sovereign Lord ; they are comforted and evil-doers are judged and punished. With the opening of the seventh seal trumpets sound, giving warnings as to judgments upon mankind, and there follow times of mercy, the measuring of the Temple, the coming of Christ and His reign that shall never end. All this is conceived as taking place in Heaven and on the earth ; the ideals are thoughts to be studied, but they all point in this direction that this is the Mind of God, the Mind of Christ, and the Works of the Holy Spirit being revealed to men. What men are called to do is to be perceptive, receptive, conceptive and contemplative, so that their Minds may respond to, and correspond with, the Mind of the Spirit of God. If the leading thought, upon reflection, in the first division of the Book is in what way the mighty power of the Grace of God is going to save and restore His sinful Church on the earth, the thought that is prominent in the second division is, how the Minds of men are going to rise above symbols, types, words and ideals ; and, in the living Mind apprehend the Mind of God in Grace, Mercy, Judgment and Love. "The student may be able to perceive that there is a measure of likeness in the psychical world of thought, in psychical Israel as a nation, in the Mind of a man and in the Mind of mankind. There is the vision of processes that are mystical ; there are marvellous purposes of Grace and Judgment that can be traced, but the symbolism of Heaven, Seals, Trumpets, and all that they mean, transcends the imagination and the reason of man at his present stage of development.

The third division of the Book, it may be suggested, begins with the twelfth chapter, where the vision of a great portent is seen in Heaven. The woman clad in the sun, with the moon under her feet, with a tiara of twelve stars on her head, may be thought upon as the Church of Christ in glory ; as the fulfilment of all the past in history ; as the Spirit of Christ giving radiant Illumination to men that they may see and understand in some measure what Christ and His Church really mean. What the first division teaches is the Law of Development in the Church in its forms. There is the Law of Recurrence ; and then the Church and the Christ are as psychical and ideal ; the Temple of God is thrown open ; development as psychical

has taken place, and a new order of thought begins with the woman in her glory ; the Church is receiving illumination by related knowledge, and the great conflict in history between the ideals of Heaven in the Church of Christ and the earthly ideals of men is typified by the Dragon, the Beast out of the sea, and the Beast out of the earth. These may be resolved in thought into physical power as represented by the Dragon ; psychical power as represented by the Beast out of the sea ; and perverted moral power as found in mankind ruling over men. There is a mystery in this threefold power as united in opposition to God and the Church of Christ in history. It is often named the world, the flesh and the devil ; and it might be typified by Egypt, Babylon and Rome. This may be conceived to be one of the mysteries of the third division ; it is the earth and evil at its maximum in power, knowledge and glory. The same conception is conveyed in the temptation of Christ by the devil ; it is power, as by magical acts ; power as by claiming spirit-power over men as psychical and degraded ; and power to reign over men as a despotic ruler. All these powers the devil claims as subject to his will ; and he is the giver of such powers to those who worship and serve him. In opposition to this power in the earth there can be seen by the saints the Lamb and His followers on Mount Zion ; they fear God and give glory to Him ; they carry the message of Salvation to all nations. The result of this contest is the Fall of Babylon and the warning not to worship the Beast or his image, because those who do so will be punished. Though the patient saints may die in the Lord, it is only that they may retire to rest. The third division is that of analogies, of likenesses, of events that may be compared ; thus psychical seals and their openings and angel messages are similar ; the sounding of trumpets and the pouring out of vials are as judgments and plagues upon men so that they may take warning and turn from their evil ways. There is a climax of evil upon the earth as typified by Babylon and Rome ; they are judged and punished by destruction, and thus, in due time, the conflict of the Ages as between Heaven and earth, good and evil, Christ and the devil, is brought to an end. In all this, men may feel inclined to exalt the power of evil, wonder at its success in the earth, try to conceive how God in His Love, Patience, Wisdom and Divine Grace, could permit the struggle to go on so long in the world. Strange to say the reply is to be

sought for in the Garden of Eden ; in temptation, in free will and personality, in free choice and in disobedience. " When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her ; and he did eat." This is the germinal seed of evil as related to the earth ; it is man in the image of God as under law, yet disobeying law ; it is taking the selfish and self-seeking way of what is pleasant and good for the body ; what is very desirable as the means of getting power ; it is the way of degradation from the Ideal and the Real to the vain pursuit after earthly wisdom ; it is man giving up the power to reign righteously, to learn, love and obey truth, to love and obey God, and thus the choice is to side with the devil and become the enemy of God. This is the great problem of man, mankind and history. It is : How will God Regenerate individual men ? How will He become incarnate in mankind as a race ? How save them from the powers of evil and give them a Spiritual Possession in harmony with His Own will ? How by Intellectual Illumination teach them the meaning of Mercy and Truth ? How make their hearts pure so that they may see the Face of God in His Son the Lord Jesus Christ ? This is the problem of the third division of the Book of Revelation. It is not ethical evolution and transformation ; it is the new Creation in Christ, and what men have to realise is that in Christ it means Moral Transfiguration.

The fourth division can be conceived as beginning with Chapter xix, where there is the outburst in Heaven, " Alleluia ; Salvation and glory and honour and power unto the Lord our God." " The Lord God Omnipotent reigneth." There is gladness and joy everywhere and the saved, those dedicated to the service of God, are invited to the Marriage of the Lamb with His spiritual bride, now arrayed in fine linen, clean and white, the righteousness of the saints. " Blessed are they which are called unto the Marriage Supper of the Lamb." The Faithful, the True, the Word of God is now exalted ; He is recognised as " KING OF KINGS and LORD OF LORDS " ; and all His enemies are subdued before Him. There is a Resurrection from death, and those who rise and live find themselves as spiritual children of God above the power of physical death ; they have become living priests of God and of Christ, and they

reign with Him in His glory. This is another age in the world's history ; and the end is favour to the Saints and judgment on all evil doers. There is the vision of a new Heaven and earth ; the New Jerusalem is seen, coming down from heaven ; those who see it are gifted with Divine Illumination ; they are pure of heart ; God's Tabernacle is with men ; God is spiritually present ; they see His Face and all trouble, sorrow and pain are things of the past. Those who are favoured to see the Holy Jerusalem, in its descent, have to be carried away in the Spirit to lofty mountains of thought ; it is a great vision and few, if any, have seen it in its descent ; have witnessed the Glory of God ; have seen its foundation and gates, have studied its ideals, or thought upon its realities. The conception is summed up in this thought that earthly temples no longer exist, "the Lord God Almighty and the Lamb are the Temple of it." It is all glorious in all its surroundings ; it transcends Eden and its river ; its trees and its fruits. There is no more a curse possible, God Reigns by Life, Light, Law and Grace, and His saved ones are happy in serving Him. This is what Illumination, Purification, Consecration, and Dedication mean, it is being like the Lord Jesus Christ ; it is waiting for His Coming ; it is being expectant ; it is the responsive prayer, "Even so, Come, Lord Jesus ; and it is hearing the Voice from Heaven saying, "The Grace of our Lord Jesus Christ be with you all. Amen."

Enquirer. In your long sustained flight over the New Testament, Gospels and Epistles, I have not interrupted your lines of thought, but what has occurred to me is that you have been following in the footsteps of Abraham, in a spiritual sense, trying to find a heavenly country and a City of God. Details are always wearisome ; and, even in this spiritual land it is not possible to get rid of them. I wonder what like the vision will be when Experience, Philosophy, Science and Religion have received Divine Illumination from Heaven, and being purified by Faith in Christ they see in Him the Face of God ? The analogies you have worked out between the Generations and the Kingdom of Israel as compared with the Generations Adam to Christ, in mankind, and the Christian Church, are very interesting. The facts and the relations are such that it is almost impossible not to be impressed with the thoughts that this is not only studying processes in history, and the purposes of the

Divine Mind; but in a sense the Cause, the Absolute Spirit of God, is in it all; and the wonder is that men are unable to see, through the thin veil, the Spirit of God at work in all that has taken place in history.

The analogies between Moses and Christ, between the Books of Moses and the Gospels, require careful study. It is not easy to grasp the thought that Moses fulfils Ishmael in the redemption from Egypt; and that the Lord Jesus Christ fulfils the beloved son, Isaac; but the whole line of thought, though very complex, throws much light upon this interesting subject. The fourfold series of the order of development is throwing much light upon the Divine Purpose of Grace, and it certainly ought to be studied very carefully in the Old and New Testaments. The fourfold Recurrences in the Generations in Genesis appear to reach very far; there is a great truth in the solidarity of the human race; mankind is one as the children and family of God; and it is not out of place, in the light of human history, to think of four beginnings, in Adam; in Noah and his sons; in Shem and Israel; and in Abraham and the Lord Jesus Christ.

Your explanation about Esau and Jacob requires more careful study. What I mean is this: you have utilised the life of Abraham as prophetic to explain history, particularly as to Ishmael and Isaac, but you do not seem to have studied Jacob as living in Syria, as falling short of the ideal, the moral and spiritual; the germinal thoughts arising out of this movement; the wives of Jacob and their children; the family relations, the story of Joseph and of Benjamin. This study might throw light upon Judaism as related to Edom and Esau.

The Book of Revelation is said to be the Book of Mystery, it is far from easy to discover what its contents mean. Perhaps, the time is not yet come to discover all the treasures of thought it contains. I am inclined to think that your way of looking at the Book, as a fourfold synthesis of history, is worthy of consideration. Viewed from this standpoint, it is a survey of history from the Fall and the Generations of the Heaven and Earth to the coming of new Heaven and Earth wherein dwelleth righteousness. The whole Book is the Story of the Regeneration of mankind; the Incarnation of the Divine Son; the Salvation of the saved by the Spirit of Grace; and the finished work of the Spirit will be seen when in the new age the race of mankind will be

saved. What can be seen in this synthesis is harmony with the days of Creation, one to four, as a Revelation of the Mind of God, and the Generations to the Sons of Noah. The thoughts are similar in the Commandments, one to four revealing God as Father; Christ as Heaven; the hallowed Name as the Spirit; and the Sabbath sign. Apply all this to the Book of Revelation and what can be seen is God, as Love, brooding over all His Churches, His family on the earth being regenerated. It is Christ as Heaven and heavenly, in Heaven and on earth, as the Incarnate Saviour. It is the Holy Spirit in the awful conflict between Heaven and Earth revealing the Way of Divine Grace for Salvation and overthrowing all the works of the devil; it is the work of the Spirit in Righteousness in the City of God; and men are endowed with Intellectual and Moral Power so that they may arise and enter into possession of that City of God and of Divine Grace.

CHAPTER IX

DEVELOPMENT KNOWN BY ORDER AND LAW.

Student. What you have been suggesting about Creation, and the great work of re-Creation, is that they begin and end in what you conceive as a fourfold synthesis. The Bible is from beginning to end a Revelation from God to men, and it is so under definable conditions, as coming from a Divine Cause; as being revealed under Divine Processes that can be known; by rational purposes that men can study, compare and understand; and the end, the result, is that man as a rational being can put Faith in the Cause as the Almighty, the Eternal Life, the Omniscient, the Righteous, the Truth, the Good and the Gracious One. All these names are said to be attributes of God—the Good—and it is in this sense men think upon God, the Creator, as the Source of all good. The difficulties that are to be met in the study of this subject, in a homely way, with men and women who love what is right, true and good, are easily dispensed with. Instinctively and intuitively from personal experience, they know they are not self-caused, or created; they are creatures subject to order and law; and conformity to law, to what is right, true and good, is as health and blessing. The argument from Design is good in its place and time. What it represents is the thoughts of men who conceive the Universe as a great automatic self-acting machine; but such a machine could not exist without an all-wise skilful Creator, and it is the privilege and the duty of men, endowed with intellectual power, to study the machine, to gain wisdom, to live in harmony with its laws, and through such knowledge to live happily and try to prevent evil, disease, or death. There is something to be said for the commonsense person who has Faith by intuition; it is good for the children to act in a childlike way when young in years, but when they become men and women then they ought to make the effort to translate their intuitions into scientific knowledge. Those who study design, machinery, sensations, perceptions, thoughts, words and true relations do well. They are intent in their

studies asking How the machine is put together ? How it is related in its parts ? How it works smoothly and well, or roughly and ill ? How the processes are fitted into each other in a rational way ? How the machine fulfils its purposes, or fails to produce the results expected ? Such a student may be so obsessed with the Machine that he is unable to raise his eyes to look upon the Face of the Creator of the Machine, Who is actually present with him in Spirit, revealing to him the secrets and the wonders of the machinery. The better way of study is not that of intuition or of machinery, it is that of the human family, father, mother, brothers, sisters, relations, Society, the State and the world of mankind. Here the student is living and observant in a living family with its extending environments ; it may be Eden or Babylon ; the family as a little heaven on earth, or society in ruins bleeding and dying. What the student finds is that where God is honoured, loved, obeyed and His laws known, that is Heaven ; and where God is dishonoured and disobeyed, that is earth and the way to Hades and the grave. This is the charm of the Bible, it is the book of the Home and family in the widest sense as applied to mankind ; but in a special sense it is the book given to the children of God by Faith in Jesus Christ to teach them the Law of Harmony and Unity in Love, and in what way the peacemakers bring blessings to men as the Children of God.

Enquirer. What you have been saying about intuition, mechanism of thought and family life, is putting in another form what is involved in Experience, Philosophy, and in the Moral World ; but all these fail, have failed, to bring to men true Science, and Religion as Faith in God. Can we now turn away from these things which in their nature are elemental, and try to express in true order the Kingdom of Heaven and the City of God as spiritual ?

Can it be asserted as true in the light of Science that Heaven is not only place and space, as a promised Land, but also the Universal in Light, Law and Love ; in other words, if men knew all the Divine Laws that reign in the Universe, loved and obeyed them, would this very condition mean Heaven ? Go a step further ; assume that an individual man could attain to all this knowledge of God and Law, Truth and Love, then would it be right to say of such a man that in a true and real sense the Kingdom of Heaven was within him ; and would it be right to say that at least

germinally there was in him also the City of God in Righteousness and truth ?

Student. What has to be kept in view in thinking upon the Kingdom of Heaven and the City of God is that they are facts in Nature and in Grace ; and the narrow, vain, sceptical thoughts of men about Words, and their interpretation of them, do not in the least alter the facts. They are subject not to the keen Intellect but to Faith, to trust in the Word of God, in the widest sense ; not to what can be seen or handled, but to a Promise and a Hope that actually exist in the Constitution of the man who has received the gift of Faith. It has been conceived that Faith is the Substance upon which Hope rests and builds ; press this thought home to essential Being and the conception that will arise is that Faith is of the Essence of Being named God, the very Spirit of the Spirit of God as existent in all His Works. Accept such a thought in the right spirit, then the almighty Power of Faith can be understood ; it is out of Faith that Hope springs into Life ; and sustained by Hope the patient student sets out on the great quest to discover the order of Creation, from the visible to the Invisible by Science ; and by the Way of Faith to think upon the Lord Jesus Christ as Heaven ; the Way to the Kingdom of Heaven, and the Truth regnant in the City of God. The importance of these thoughts to individual men is not to be found in metaphysical names as abstractions of thought, but that they are objective thoughts to study ; they are ultimates, and related ultimates, endowed with Power and Life ; they reveal God as the Creator, and the Regenerator of man and mankind. The great facts to study are that God Pre-exists ; that in Creation He Exists and Consists, that through all the changes brought about by sin and death He Persists ; and that, in a most wonderful manner, He is said to Co-exist in all the saved children of God. It is well to join with Philosophy and Theology in thinking upon God as Spirit, as Infinite, Eternal, and Unchangeable in His Being, Power, Wisdom, Goodness and Gracious Love. It is a greater and more wonderful truth to think that He is our Father in Heaven and that we are His Children ; that His Love for His fallen children is so great that He gave His Beloved Son that He might live with, and die for, those who were not worthy of such a gift of Grace and Faith. If in such a spirit of Faith in God we, as His children, ask for guidance out of this maze of

things, thoughts, names and relations, may we hope to get clearer intellectual Illumination to perceive the Order that exists in Nature and in Grace ; because this is really what we mean when we are thinking and talking about the Kingdom of Heaven and the City of God. We are trying to grasp spiritual facts, and what our commonsense tells us is that facts take to themselves forms as living ; that forms are meant to be translated into sensations, perceptions, ideas and a living Mind ; that the living Mind is like, and can be compared with, the Mind of God, of Christ, of the Spirit ; that these are all great spiritual facts, which sane men will accept and not reject. True, they rest on Faith in God as the Absolute Fact. Here the complex problem arises, because the Mind itself becomes an object of thought, as a summation of thought ; and it is in this sense, that a man is said to analyse his own Mind, compare it with similar Minds, conceive that there is a Mind of the Spirit of God, of Christ, and of God, the end being the conception of the Universal Mind that unifies and harmonises all that is known as Mind. There is a commonsense application of the term Mind that should not be overlooked ; it is personal and Possessive. Thus all that is in the Mind of God is His Absolutely, by Divine Right ; all that is in the Mind of Christ is relative as to the Father, and it is His Image. The Mind of the Holy Spirit is revealed in Christ by His Spirit as the Evergiving Power that relates all knowledge of the Mind of God ; and the Lord Jesus Christ is the Summation of the Mind of the Spirit as revealed to mankind. What follows is that the Divine Mind in Christ, as Light, Life, Law and Blessing for mankind, contains all the revealed particulars required by men for salvation ; these are transposed, translated, transfigured, and become the conscious Mind of Man ; the movement in the realm of knowledge and its relations is now general for all men ; and thus the end is the united, harmonious, universal Mind of God become conscious in humanity.

We are still labouring in the world of Philosophy ; we are subject to the thralldom of the sages, the idolaters and the polytheists ; our ideals are gods of all kinds ; they are the images of our own thoughts ; they are very like ourselves ; we love them, and it will be a terrible struggle to give them up with all their complex, subtle, intellectual mystery and mysticism. From the days of Adam, the men of earthly Mind have been intellectually trying to

create these idol gods. It would appear as if they had all been running in the same earthly rut of thought ; they have been trying to define, or explain away God, the All-wise Blessed Creator and Regenerator. Things, thoughts and relations of thoughts, have been their study ; they have tried to ignore, and even to deny, that there is a True, Almighty God. All barbarous idolaters have failed to see God, as the God of all gods ; the Lord over all lords. The subtle Brahmins made terrible mistakes by their Pantheistic conceptions that ended in gross idolatries of all kinds. Parseeism made the strange mistake of attempting to deify evil insted of realising that evil is perverted good ; a lie and not the truth, cursed and unrighteous instead of being order, law and righteousness. The Greeks were terrible idolaters, in forms, in their poetry of the gods, in their ideas and ideals, in their relations and their ultimates, because, when the thinker is central and all his idols crowd around him, he may give them strange names, as the One and the Many, the Being and the Becoming, the Ideal and the Real. The Romans deified their emperor and tried to make the Roman empire Heaven. The Jews, who ought to have known better, deified Mosaism and Judaism, and tried to look upon the City of Jerusalem as the City of God ; but what the eagle eye of the prophet saw was many idols and that the Land was not God's Land ; the City was not the City of the King of Heaven and as for the temple it was desecrated into a den of thieves. Glance over the history of the Christian West, and the result seen is the repetition of what had been in the past. There are many gross forms of idolatry ; Gnosticism in place of Brahminism ; Manicheism in place of Parseeism ; Neo-Platonism in place of Greek philosophy ; Pelagianism and the Papacy instead of the Gospel of Divine Grace ; works instead of Faith ; worship of the Pope and his will instead of the Worship of God the Creator and Christ the Saviour. Think of the Dark Ages in Europe, and the subtle antagonism and strife are continued. It may be the problem of the Real and the Ideal ; it may be the realisation of the Thing-in-Itself, as related to all other things ; it may be a new form of Pantheism, as a law of Evolution, and an impersonal Unknowable ; and now what men have offered to them is Relativity as compared with the Absolute, with the definite tendency to ignore, or even deny that there is a God. What I am trying to point out is that this conflict

has taken many forms in history, but it is all summed up in the Generations of the Heaven and Earth, as germinal. It is of the Earth and earthly; it is a method of grading that is most degrading; it is the subtle, intellectual devil ignoring, denying and rejecting God, telling lies and trying to get men to worship him. It is high time for thoughtful men to study all these things and get to the root of the matter. Surely it is in harmony with Faith and Reason to think upon God as the Absolute Fact, behind all facts, and the Cause of all relations.

Enquirer. What you have been trying to prove is that the most subtle thoughts of great thinkers, as a rule, do not represent the facts; each thinker is in a little heaven of his own creating, he is making the fatal mistake of building not upon the Rock of Ages but upon the sands of his own disintegrated and disorganised Mind. From the individual standpoint I am inclined to think that this is correct, because if the Mind of man is built up from sensations, perceptions, receptions and conceptions, then it would follow that when he tries to begin his work of intellectual and moral building, the materials that come to his hands most readily are those very thoughts that are mental and relative. The man as thinker is very busy with his thoughts trying to place them in their order, and his aim is to build a beautiful palace of thought in which he can live himself, and become a pattern for other men so that they may build and live according to his ideals. This is the earthly attitude; the man is claiming his rights and his inheritance as a son of Adam, forgetting that through sin the inheritance has been forfeited, and that in reality he possesses no rights. This explains the absence of God and Christ as Creator and Regenerator; it marks the omission of the presence of the Holy Spirit, the Teacher, Guide and Architect; and it explains the ignorance of plans and specifications for the building. The thinker who attempts to build without any heavenly model may claim something for his courage and enterprise; but the man guided by commonsense will be inclined to say, What a fool the man is going to prove himself to be by attempting to build a palace of thoughts out of a chaos of ideas; out of a Mind and a universe full of disorder and lawlessness. Before he begins to build, he ought to understand that the earthly Adamic structure is in ruins; that the heavenly temple in Christ has not been carefully analysed by Science in history, and syn-

thetised back again into the Ideal and Real Christ. All this is preparatory work ; it needs a long development of thought, word and action ; it needs education and training ; it needs school, college and the work of the architect as master. If all these are tainted with earthly failure, mistakes, prejudices, is it any wonder if the wisdom of wise men has tended to take a dual form of thought, the earthly as always studying from the Adamic standpoint of the moral firstborn son ; the heavenly from that of Christ and the Kingdom of Heaven in Grace ? If this is correct then it would seem that what is now required is to pay due respect to Experience ; receive with care and scrutiny all the gifts of Philosophy ; follow with discretion the method of Science ; and by Faith in God and His Word, as guided by the Holy Spirit of Christ, try to discern what true Religion means as limited to the natural and moral world ; and, as the outlook extends to the Kingdom of Grace, as spiritual and heavenly.

Student. What you are suggesting is that we ought to try to sum up this enquiry by beginning where we should, with God, and Faith in God as the Absolute Fact behind all facts and relations ; subscribing to the truth, that He is Absolute and Ultimate, but according to the Constitution of Nature, Man and Mankind, it is not possible by the Intellect to compare, define, know, or understand rationally what, or all that, God is as the One, the Creator. It is not out of place to think of God as the Absolute and the Unconditioned. This is Faith and the test of Faith. It is recognizing God not merely as Fact, Substance, the Almighty ; it is much more. It is saying that all relations have their source in Him, and apart from Him no relations would exist. As Substance, He is the Rock upon Whom all relations and ages are built. They show forth His Power, Wisdom, Goodness and Grace, as, and in the Way, He is pleased to reveal Himself. The Christ, as Heaven, is known by the name of the Beloved Son, the Perfect Image of God. Here a kind of comparison is permitted, not a definition. He can be thought upon as a Related Absolute, as Ultimate ; but here as a Revelation of Creation the comparison ends. As with Christ the Ideal Son so with the Holy Spirit as proceeding from Father and Son. He is the Creating Power as operative. Here also there is limitation ; there can be no question as to His Absolute Wisdom and Power ; but as to processes of thought and

purposes in Creation, as related ultimates of thought, they have to be revealed and made manifest in the Work of Creation. This conception of the Absolute ; the Absolute as related to God, Christ and the Holy Spirit, has to be carried into Creation as the Work of the Spirit. That is to say the limited creature Man, dealing with Creation, as the Mind of God, is compelled to think of it as related Absolute linked with many relatives. It is the Creation of God made manifest ; but what it is in Itself is the mysterious Absolute as indefinable. It is in God, and God is in it by His Spirit, and this is the Absolute mystery in the Mind of God, of Christ, of Creation by the Spirit, of Man, Nature and Mankind. The reply to the theory of Relativity is not that it is untrue, or unreasonable, but that it is a very limited theory ; it tries to ignore and omit from its world of thought the very Fact by which it exists ; the Rock and the Substance on which it is built.

Enquirer. All this about the Absolute and Relativity may be full of interest to sceptical, scientific, philosophic thinkers, but I do not think that many plain commonsense people would think this study of any real spiritual value. The commonsense view of the whole question would be not that the Absolute is opposed to Relativity ; rather it is the Source of all that is relative ; that all Processes are relative to Principles of Being ; that all Divine Purposes are relative to order and law ; that evil, disease, disorder, lawlessness are not new creations but perverted relations which require to be changed into their ideal order as under law. As good is conceived to be good, because it is right, true, just and the means of Blessing ; so evil is evil because it is of the devil, it is wrong, untrue, unjust, bad, and under the curse of Heaven. These conceptions are of great value as based upon Experience and commonsense, but what they suggest is not mystification by Relativity, or any form of philosophy or theology, but clearer views as to the Kingdom of Heaven and the City of God, and in what way the scientific order of study may bring about peace, love, harmony and unity in this world.

Student. In summing up our ideas upon this subject we will assume that the interpretations of the four days of Creation have real value, and that they form a foursquare foundation upon which it is safe to build a city of God. What we have found in our studies is that a natural order of development can be traced in the Bible, and this can be

summed up as Natural and Spiritual; or historically as the Kingdoms of Heaven and of the Earth. It is well, I think, not to limit the conceptions to the Natural and Spiritual worlds so as to keep them altogether separate, but rather to extend the vision and thus try to think upon the whole as one spiritual development. As studied by scientific thinkers the natural world is one great Kingdom; it has a Constitution; it is based upon Divine Principles; it is built upon heavenly order and Divine Laws; and so far as scientific thinkers can follow the order they have discovered that the Natural Kingdom ought to operate in harmony and unity.

The conception is that the Natural world can be resolved by analysis into Six Principles of Being as Ultimate Facts. They are named Force or Energy, Life as Physical; Spirit as the Power to know sensations and thoughts; the Mind-Life as the organic living Mind; the Intellect as the Power to know the relations of things and thoughts and to place them in their order; and the Moral-Life as the living organic moral soul by which there is the knowledge of duties, obligations and laws; thus fitting man to take his place in Creation as the image of God and as the ruler over the world. Within the natural world, as the environment of man and of mankind, there are other two Principles of Being, not natural but Spiritual, and these are named Grace, as the Power that can Save the sinful, and Sacrifice as the form of Divine Life that is consecrated and dedicated to the service of God and man. In all, there are eight realms of Being and Becoming; they are divided into four worlds of thought. A Power of God and a Life of God are joined together and form one physical world. These four worlds exist in Nature, in Man, and in Mankind; and they are all inclusive of all realms and worlds of thought as related to man's earthly environment.

The conception is that the Universe is the Kingdom of God; that it has a Constitution based upon eight Divine Principles of Being; these, as germinal, receive names to represent the Facts as Ultimate; so they are realms and worlds of thought and study, as subject to Experience, to Philosophy, to Science and to Religion. It is by following the scientific method of enquiry that the Principles are discovered, that their correlations are known, that their order of development and laws are defined. Apart from Faith in God and the conception of design, order and law,

the Universe is a great Maze of thought where man wanders as in a great desert. When there is Faith in God, the study of His Will, the acceptance of His Call, and obedience to His commands, there is the beginning of the great pilgrimage from earth to Heaven; this is beginning to look for the Kingdom and the City. This is a very old parable as found in history; but it is the truth for every man, a personal experience and discovery, and it is the duty of every man to make the attempt not only to attain to manhood in knowledge but to citizenship in the City of God. The study of the Law of Development is true education in every world of thought; it is what educational authorities require to study to fit them to become true educators. They must keep in view the Law of Recurrence, where one realm or world of thought ends and another begins; they require to use very freely the Law of Analogy to discover the likenesses that are so abundant in all realms of thought; and, it is when comparisons and relations discovered by the reason are found to agree that the Law of Harmony and Unity in Divine Love is as the entry into the Holy City. The lessons end with this discovery that Love begins the journey; that Love is the Guide all through the journey; that Love is Law and Law is Love; that Love fulfils all Law and thus where Law reigns, and Love is the companion, that is Heaven and Love.

This is the Ideal in Heaven and the glory of the City of God; and it is really very wonderful to think that practical, scientific thinkers and workers are beginning to see this great vision of truth dawning upon their sight at the present time. Thinkers, as a rule, rarely link Idealism with Science, but the truth is becoming more and more plain that pure Science ends in true Idealism, because it is the discovery of order and law. Order has been said to be Heaven's first Law; if the first, germinally, then all discoveries of laws are discoveries in Heaven, and in a sense the first Law would be all-inclusive. But what is very remarkable about pure Science may be expressed thus: it is moved by the right Spirit; it knows that all knowledge is a gift to the poor empty Mind; the scientific thinker hungers and thirsts after knowledge, and the result is to be filled with the knowledge of order and law. These as thoughts are purely ideal; they are representations derived from presentations; and thus the ideal in the Mind of the man of Science, by Divine Illumination and Purification, is the picture, and

the image, of the Ideal that is the revealed Mind of God.

Here the assumption is the pure light of Truth, the prism as perfect for analysis and refraction; the Divinely pure, perfect Solar Spectrum, re-refracted to the Light and the Ideal Real perfect Light of Truth. This is the Ideal found in the physical world of forms; by analogy it is found in the psychical world of the Spirit; it is the ideal in the world of scientific relations, and what Christian thinkers are longing to see is this ideal made manifest in the great world of mankind. Such thoughts create a great hope for mankind. The trouble is in the moral and spiritual worlds; they are in a condition of chaos, and thus the Light is changed into darkness. Science is asking How the Light of Truth can enter in to banish the darkness, Where the perfect prism is to be found with its refractions into beautiful order, and pure law, so that men by the Light of Truth may find themselves in Heaven and enjoying the freedom of the City of God. The answer to all these questions is: Follow the method of Science; think what the problem really means, try to discover by Revelation, by Analogy, by Development, by History, by Experience, and by all lawful means, what the Kingdom of Grace and Sacrifice means for Salvation from sin and Restoration to the sunshine of Heaven.

It has been suggested that six Principles of Being are to be conceived as Natural, and that they are the Principles which constitute the natural and moral world. Here there is a break in the order of development; it is as if the fifth and sixth days of the Creation series were meant to test the intellectual and moral man created in the image of God. As idealised by Science, the Intellectual development in knowledge of relations could have taken place, so that in the light of Truth the order of Nature might have been discovered and the laws of the universe known and obeyed. What would have been the result can now be understood; the man would have acquired the image of God; he would, as an individual, have become like Christ in Heaven; he would have been in perfect correspondence with the Spirit of Christ and of Truth; and all this means the perfection of the Work of the Spirit of God, as a microcosmic universe, in the harmony and unity of the Spirit of God in Wisdom and Love. The thought to contemplate here is that this is the order of development that could be followed by the

unfallen holy Angels. The proof that man has fallen from the state of innocence is found in his sinful, diseased, disordered, demoralised condition. The Proof that God is Gracious and Merciful, and has provided a way of Regeneration and Salvation by the Lord Jesus Christ, is found in the Bible, in History, in Experience, in Divine Wisdom. This is Religion; it is being brought back to God by the Way of Grace and Sacrifice; it is what men are invited to receive as the way of Restoration; and they are called to seek for, and find, the Kingdom of Heaven and the City of God.

Here the distinction between the Adamic Kingdom of man that is earthly, and the spiritual Kingdom of Christ that is from Heaven, can be easily discerned; the former is that of human failure without any power for man to redeem himself by his own wisdom, or by his moral power of life. This he has attempted to do in manifold ways and by repeated failures; this is what explains the age-long struggles for supremacy between the earthly and the heavenly. The Adamic man claims the inheritance as the first-born; the Heavenly Man is calmly and with Divine Power and Wisdom steadily gaining the mastery; and, as can easily be seen, there can be no question that in the end the Lord Jesus Christ will become King of kings and Lord of lords, the Saviour and the Judge of mankind. It is a deeply interesting subject to study how this conflict has been carried out in all ages. It is well known that good moral men have cherished good moral ideals; and that sometimes they have failed to grasp what is involved in the Kingdom of Grace. The true explanation may be that good moral men do not fully realise all that sin, disease, disorder and death mean; thus the conflict in their souls is a protest against evil; and at the same time there is within them a development toward the moral world, but not yet consciously subject to the Realm of Grace in Christ.

The Kingdom of God in Nature has been briefly sketched as to its Constitution, Principles, order of development and laws, and in the light of Science an Ideal of all that it means has been conceived. It will now be even more interesting and of greater importance to study the Kingdom of Grace, and of Christ as spiritual. What has to be kept clear before the eye definitely is that there are eight realms, and four worlds, of thought; three of these worlds are classified as Natural and as under Moral Law;

the fourth world is thought upon as spiritual, because it is a Revelation in time for the Salvation of mankind. There are deeply interesting analogies in all four worlds of thought, and it is well to keep these analogies in view in the study of each world of thought. Grace, as the Divine Gift of Salvation in Christ, is the Power used for this purpose; Sacrifice is the Life of God in Christ as the means of Reconciliation and Peace; these are the correlated Ultimates of Being as related to God and mankind; this is the Spiritual World that sums up all lower worlds of Being and Becoming as found in Adam; they are derived from the same Sources, God and Christ. The conception in the Bible is that sin by man brought about a schism, a gulf that man could not cross; therefore, the Lord Jesus Christ came from Heaven, brought Heaven with Him, set up His Heavenly Kingdom upon the earth and became the Saviour and the Mediator, the High Priest of Mankind. This Kingdom differs in kind from that of the Moral world of the sword and penalties, and from Mosaism; but as it is subject to the Law of Development for the purpose of honouring and restoring moral order and law in the earth, by the means of Mercy and Forgiveness, so the method followed in carrying out this great work is altogether unique. It may be expressed in the thought that God, in a sense, became Subject to His Own Laws. He humbled Himself; "He became subject to death, even the death of the Cross." What men can see plainly is that no greater outrage could possibly take place than this, that moral creatures should become so lost to all that is holy, just, good, gracious and perfect, that they fail to see, know, or understand what is involved in God, Man, Order and Law. This is the utter negation of Religion and Law; it is sin regnant; law apparently dead; and the rebels, the would-be murderers of Law and Love, in their folly and madness, may be so insane as to think that they have gained a victory for God, when they have been the tools of the devil in carrying out his work of death, destruction and desolation. There was a fulfilment of all these things in the Lord Jesus Christ, the Man of Sorrows, Who bore our griefs and died for our sins; and what men are beginning to think is that another age has ripened for the day of harvest. Can it be possible that mankind will repeat this awful event spiritually; are they crucifying the Spirit of the Lord Jesus Christ in a new form; and is it possible that the Lord, the Holy Spirit of Christ, is even

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now praying the Saviour's prayer: "Father, forgive them, they know not what they do"?

The Kingdom of Christ, of Grace and Sacrifice, as the means and the Way of Salvation for mankind, must be of the greatest importance for the race of Mankind, therefore it is well to try and get a true conception of all that the Kingdom means. It is recognised that it is the Power of God to save men from the thralldom of sin, as well as the means of Mercy and Forgiveness of sin; it is meant not only to procure freedom from outlawry, it is the way by which the sinner may be enabled to realise adoption into the family of God and to call upon Him as "Our Father in Heaven." The King of the Kingdom ought not to be thought upon as coming into existence at the Fall in Eden; or even in the Incarnation of the Lord Jesus Christ as Man. There dwelleth in Him the fullness of the Godhead bodily, thus the thought is that He is not only the Cause of Creation; He is the Creator and the Creation, in the sense that the eight Principles of Being are derived from Him. He is the Power and Life in every world that exists; and, apart from Him, they have no existence. It may not be easy to think, to know, what this means, but it is the all inclusive Ideal that as the related Absolute Christ in Heaven, the Son, He cannot be limited by earthly conditions or relations. The Constitution of the Kingdom of Grace, in this sense, includes all natural and spiritual Principles of Being and Becoming which cannot be limited by Time or Space, Power or Life, thoughts or names, conditions or relations. His Name "is Jehovah, I Am that I Am," therefore it is well that men should try to realise their limitations as the creatures of God and no longer attempt to define the Indefinable and the Unchangeable. The Bible, as a Revelation from God, can be studied under the forms of eight Principles of Being, as spiritual; or as four Worlds of thought, as we have tried to do, and by this means, in the Light of the Law of Development, by the Law of Recurrence and new beginnings; by the Law of Analogy; and by the Law of Harmony and Unity in Love; the outlines of the Kingdom can be discerned and defined. What will follow in due order is thinking upon the King as Cause; as existing in all Processes; as carrying out all His Purposes in all worlds of thought; and in His Kingdom of Grace, as bringing to a glorious End His Works of Creation and of Regeneration.

The King, the Constitution of the Kingdom of Heaven, and its outlines can be studied in this order of spiritual thought. Then the student will pause and try to think upon the City of God, of the King Immortal, of the Seat of Law; whether he is in the City and the City and its laws in himself; in what way the Laws of the Kingdom have become known, in what sense those within the City have received the Laws, conformed to them in thought, word and deed; and, in this way, have become the children of God by Faith in Christ; so that they can even now be said to be "heirs of God and joint-heirs with Christ in His Kingdom." Here the pathway is quite clear; the Fundamental Law that includes the harmony of all Laws, is that of Divine Love; it is to Love God, and to love our neighbour; there is no greater Law; it is how all Laws are fulfilled. But the human race, unhappily through sin, has failed to keep this Law, and thus the Lawgiver, in the Beatitudes, has made clear the Way of the Blessed Life. It is very wonderful to study the stages of development from the abject poverty of the life of sin to the almost inconceivable treasures of wealth to be found in the Kingdom of Heaven. The beggar is welcome to enter the Kingdom if he is "poor in spirit" and willing to receive the Gift of God by Divine Grace by the way of Faith. The penitent sinner by renouncing sin will be forgiven and comforted. The meek and lowly of heart who love, fear, and obey the will of God get a rich reward, they enter into and take possession of that spot of earth which they know as their own bodies. Those who hunger and thirst after Righteousness, all that is right in God's sight, discover that this small piece of earth they have inherited is the microcosm of the universe, a glorious Possession which, as the Mind of God, can only be filled and satisfied with the Wisdom, Goodness, Love and Grace of God. This is the climax of Grace in giving and receiving; the man in the image of God discovers that all these gifts of Grace are bestowed with a Divine Purpose; they are meant not only to make a man like God ideally, but to enable him to walk in the footsteps of Christ the King in being gracious and merciful towards sinners. This is a great change from being a poor sinner, graceless, and in utter spiritual poverty, because now the man has to be conceived as possessing boundless wealth, so rich that he can afford to draw wealth from the Bank of Heaven, and bestow it graciously, even lavishly, upon

those who may be counted as his enemies. This also is an ideal rarely realised ; but it can be realised if men could only see, know, and understand the facts, the reality in Christ, and what his followers ought to be and do in His Name. It is well that this light of truth and law should break in upon the dark mind of man ; but there is Divine Purpose in this also ; it is how the light of truth and grace purifies the Spiritual Vision, and the pure of heart see the face of God in Christ. The intellectual vision of truth in grace and moral purity of soul are great gifts from Heaven ; this is to attain to moral perfection, to the very ideal in the moral world ; it is what Adam failed to realise ; it is what is inherent in the Man, the Lord Jesus Christ, and now He appears to say to men, this is not your rest. Even moral perfection falls short of the Divine Purpose in the Kingdom of Heaven ; Arise, renew your journey, Follow Me, become a peacemaker upon the earth, and in doing so become a child of God in the Spirit and in Truth. Is this seventh stage the end of the Blessed way of Life ? No indeed ; here the follower of Christ has to gird on his armour, enter the field of conflict that rages between good and evil, God and the devil, and what this means as earthly is rejection, persecution, defamation and even physical death ; but in the spiritual world it is joy, gladness, victory over sin and death and the end is the Life Eternal in the Kingdom of Heaven.

Here the student will be inclined to pause and think what likeness, or analogy, can be found between the Principles of Being and the Blessed laws of the Kingdom of Heaven. There is analogy and the order can be studied in this way : Power, all forms of Power, are derived from God ; He is the Almighty, the Creator. Power is bestowed upon man as a gift from God ; but if that Power is misused by man and perverted, even turned against God, then the creature is poor indeed, he has forfeited all rights to possess or use the Power of God, thus the necessity of the poor Spirit as the means of entering the Kingdom of Heaven. The Principle of Life is the source of health and physical well-being ; perverted it becomes disease, pain and sorrow ; but the incarnate Life of Christ in man means restoration and comfort. The Principle of Spirit is the source of all knowing by perception ; as such it is the Will ; when perverted it asserts self as opposed to God ; to be changed for good there is required a new Spirit, and it is by meekness and teachableness that

the Spirit of Christ becomes regnant. The Principle of Mind is a divine possession, like the Mind of Christ ; it ought to develop in perfect and right order, as the Work of the Spirit ; but, known as the heart, it is wicked and deceitful, dark and chaotic ; thus the New Heart and Mind, as regenerate, are changed, they love what is right and aspire to be filled with righteousness. The Principle of Intellect, as the power to reason and discover relations, in things, thoughts and persons, is thought upon as an angel of light, or as the sevenfold operation of the spirit to attain wisdom ; but how difficult, even impossible, the task, to gain true wisdom when the Mind is dark, chaotic and full of evil thoughts. Truly, here men will find the miracle of the Mercy of God, the glory of the light of Grace ; it is the creation of the light of truth ; of an ideal perfect prism, of a heavenly spectrum like the rainbow ; it is light becoming a circle and universe of the light of truth. The Principle of Moral-Life may be compared with a seraph ; it is purity in thought, word and deed that is the ideal ; it is conformity to Law as the Will of God ; but the fallen man is immoral, impure and earthly, therefore to change the antipathetic man and enable him to see the face of God, in the Man the Lord Jesus Christ, is the miracle of Restoration. The Principle of Grace is that of Giving and Forgiving, it is God as the Giver of all good ; it is Peace and perfect Love ; and it is all this in the Lord Jesus Christ, the Gracious Saviour, Who forgives sin, is unselfish and not self-seeking. The earth is full of covetousness, ambition and strife ; thus the glory of Grace in those who love and serve God is that salvation is by Grace and not by anything a man can do to change his nature. The Principle of Sacrifice-Life is that of the consecration of self for the good of, and love to, the sinful. This is what is implied in the death of Christ for sinners ; it is God giving His Beloved Son for sinners ; it is sinful men putting the Son of God to death on the Cross of Shame and Suffering ; and the tremendous truth of the Gospel is that this is how God loves, suffers and saves the lost.

The analogies of the Divine Principles of Being ; of the Blessed Laws of the Kingdom of Grace ; and the Life that comes through Regeneration are in harmony. They follow the same law of development, they are in their order recurrent and concurrent ; in other words, they follow a definable method in each realm and world of thought, and

what is very wonderful, in the Man, the Lord Jesus Christ, they all work in harmony and unity in the One Person. It is thus that He is thought upon as the Ideal Man, the King and the Kingdom, and thus the problem of the ages is How, and under what forms, relations and conditions, He is going by His Holy Spirit to create a new Heaven and earth, in which righteousness, truth, goodness and love will dwell. In reality this has been the problem studied by all true sages in the past; they have been groping their way in the darkness toward the light of heaven. What is now being suggested, by Faith and Science, is that Faith has seen the vision from the beginning, whilst Science, in this age, is beginning to see that the Causes, as Principles are Eternal; that the Processes have been repeated time after time in history, germinally, psychically, intellectually and spiritually; that the Purposes have been defined time after time, and that the whole of history, from the standpoint of Science, as found in the Bible, in the light of Order and Law, can all be summed up in Power and Regeneration; in Life and Incarnation; in Spirit and Salvation; in Mind-Life as a Possession; in Intellect and knowledge of true relations of thought as Illumination; in the Moral-Life of goodness and conformity to law as Purification; in Grace, as obedience to the will of God in gracious love as Dedication; and, in Sacrifice as self-renunciation, self-denial, as the divine life of Consecration. These are to be conceived as the fourfold method by which Science, by the careful study of the Bible, finds order, law, harmony and unity. The reason of man rightly used can perceive that Faith has been justified through all the ages; that it is unreasonable to deny that God is the Author of Creation; that man has fallen from innocence by sin; that he could not redeem his own soul from destruction; that the Lord Jesus Christ is the Regenerator by Grace and Sacrifice as Saviour and Lord. The proof that all this is true as to God and Creation; man and sin; Salvation and Restoration, is summed up in the Resurrection of the Saviour; His Ascension and Reign in Heaven; the Coming of the Holy Spirit with Spiritual Power; and the Living Church of Christ in the world during the Christian age. The sceptic may be inclined to think and say that this method of applying Science to the Bible is not scientific in its order, as men understand the work of Science. The reply would be, it is the fruit of the widest experiences gained by men who have

passed through all these experiences and made them their own personal possession ; it is a wide and careful study of the general conceptions of wise men ; it is following what science demands, the study of all particular sensations and perceptions ; it is the knowledge of ideas, thoughts, words and names ; it is an extensive analysis of the whole subject ; and it is, in various ways, the synthesis of the problem under consideration. When Faith and Science are thus conceived to be in agreement, then what is required from the sceptic is not denial of facts and results, as thus tabulated, but the production of an order of thought that will be an improvement, as more true, perfect and good, which will glorify God and be the means of blessing to mankind ; in plain words, a more true and perfect conception of the Kingdom of Heaven, and a more glorious conception of the City of God.

Enquirer. We need not trouble ourselves about the opinions of sceptics upon all these problems ; what we have to remember is that we have fairly, plainly and honestly tried to do our best to think, and express our thoughts, upon subjects of such importance. There is, however, a subject upon which I throw out a hint, as not having received consideration ; I mean the story in Genesis of Isaac, Rebekah, Esau, Jacob, his children, and the Kingdom of Israel. I am inclined to think that in this wonderful book there are still visions of truth to be seen, and dreams that require to be interpreted. I have not had any difficulty in following your line of thought as related to Abraham and Sarah, Hagar, Ishmael, and Isaac, and in what sense they fulfil all the past in Chaldea, and become prophetic of the future as involved in history. It is not difficult to perceive that in the Generations of Heaven and Earth there is an all-inclusive Vision of the history of mankind ; in the Creation of man, the Fall, the Conflict of the Ages, and the Seed of Regeneration. The all-important vision in the Generations of Adam is the life, the Incarnation of Christ, germinally, in Enoch. The Vision of the Flood, in the Generations of Noah, reveals the awful results of sin, and that Salvation is the great work of the Holy Spirit. The Possession of the Earth by the Generations of the Sons of Noah is a great Truth, a vision that has become a great reality in history. In the Generations of Shem, the study of the Name, the Revelation of truth, grace and love are to be found. In the Generations of Terah, the Vision of Haran is that of an

intellectual civilisation in Mesopotamia that has passed away ; and his descendants are to be traced in Lot, his wife, daughters and the sons Ammon and Moab. This story also requires careful study ; it is a vision where the Intellect of man, in a new age, takes strange forms, as related to Edom and Israel. Terah as a vision is limited to Syria and Haran, and the sad event in his life is that he fails to reach the promised land. The vision in the life of Abraham is co-extensive with the past and the future ; to him are all the blessings of heaven given in promise, and in the children of God by faith they have their fulfilment.

This I conceive is the beginning of a new age, and of psychical generations. The Generations to Terah are thought upon as germinal forms to be seen and studied ; those from Ishmael to Jacob are in their nature instinctive, intuitive, and subjects to be compared ; with this result that the series ends in what may be said to be the universal ideals that encircle Joseph, in his humiliation, and in his exaltation to reign over the world of Egypt. I think we can now see that the Generations of Ishmael are fulfilled in the man Ishmael, his children and race ; they are psychically the basis of the constitution of every sinful man ; they are generally fulfilled in Ishmael in the forty years' wandering in the Desert ; and they are still to be found in Arabia in the Arab children of Ishmael. The Generations of Esau are a more complex study, but they can be studied in Esau and his family ; in every intellectual man of this world who attempts the task of enjoying all the blessings of this world ; and, whilst desiring to hold them fast, has also the inherent desire to inherit the Kingdom of Heaven with all its promises and blessings. They make the fatal mistake of putting the second things first ; they have not learnt the all-important lesson to seek first the Kingdom of God and Righteousness, with the assurance that all other blessings that are needful will be freely given. The Books of Wisdom are the great Commentary on the Generations of Esau, and if men study them without prejudice they will discover that Esau is not wholly given up to profanity, pleasure, and prosperity. God has done much for him, when He can change Esau into Job the patient, suffering saint, and the aged philosopher into a preacher of Righteousness. The children of Esau still live ; they are in our midst ; we may not love them as we ought, we may, even Ishmael-like, lift up our voices against

them, call them Ethicists or Unitarians, or by some other name, forgetting that the Gracious Father in Heaven loves all His children, and that His dear Son, Our Lord and Saviour, died for all. What can I say about Joseph the Beloved Son? What a wonderful germinal Seed Christ is in Joseph in Genesis! What a possible Ideal in the soul of a man! What a glorious fulfilment in the Saviour, the Lord Jesus Christ, in His Humiliation and Exaltation on the earth and in Heaven! And, What will He be like when He comes again in His Power, Grace and Glory?

After thus beating all round the bush, I return to the Generations of Isaac, to Esau and Jacob. They have fascinated me, and I wish to ask them, if possible, to make plain to us what they stand for in the great drama of history. The answer comes in this form; the Generations of Isaac are in their nature psychical; and the stage of development is also psychical; in other words, attempt a synthesis back to the second day of Creation, and the Ultimate is Heaven, Christ, the Beloved Son of the Father. Think upon forms germinal and the vision is Abel and Enoch. Study Abraham and his family and the Object of study is Isaac, the Beloved Son. Try to apprehend and comprehend all that is involved in Isaac; and what emerges from the story is that, at the age of forty years, a mystic period, he married Rebekah of the family of Nahor. For a period she remained barren; but, in due time, she conceived and there were twins in her womb. They appeared to struggle in the womb, and when Rebekah enquired of God as to the meaning of this struggle, she was told that the twin sons would become two nations; that the destiny of the first-born was to be subject to the second-born. The children were born, the eldest being hairy and red was named Esau, Adam or Edom; the second when born gripped his brother's heel; and thus he received the name of Jacob, or the Supplanter. They grew up to be men; Esau became a hunter, Jacob became a shepherd; Esau loved and enjoyed the pleasures of this life; the more thoughtful Jacob thought upon and prized the inheritance and the blessings promised to his Grandfather and Father; and thus, living in the same home, their characters were formed. Esau was hungry after a hunting expedition; he lusted after the mess of pottage and sold his birthright; he gratified his appetite and despised what was of Faith, Spiritual and Eternal, and thus poor Esau came to be known

as a profane person. All this is very like the story of Eve and the forbidden fruit of good and evil. The story of Eden is the germinal form of sin and disobedience; the story of Esau is the psychical consequence. The two parables require to be studied not so much in the line of direct actions as in the light of that mystical struggle in the womb. The great truth is that of prophetic foreknowledge, and of destiny; it is a ray of Divine Light of Truth out of the Mind of God; it is the germinal Mind of Christ as related to good and evil; it is the work of the Mind of the Spirit of God operative in the womb of time and in a woman. Of course there is mystery here, the Mind of a man can be compared with the womb of Rebekah. It is a great truth which requires careful study that, in a true and real sense, there are in every man the germs of good and evil; the seed of Adam as Moral and fallen, and the Seed of Christ for Regeneration and Salvation; the destiny of evil is rejection and subjection, the destiny of Grace is supremacy, the Kingdom of Heaven and the City of God.

Here it can be conceived that the germinal psychical perceptions, ideas and thoughts are to be left behind; the Mind is dark, and all that is involved in the psychical problem must wait for the reason, the Intellect, and the Moral Soul to give all these matters careful attention, so that consciously, even in the world of Germinal thought, the vision of the relations of the two men and the two kingdoms may be outlined in their order of development. The story of Esau, his family relations and kingdom can be very briefly described. He becomes degraded to the level of the Canaanites and the Ishmaelites, and linked with the Horites his kingdom is Edom. Here the problem of the Inheritance, the Promises and the Blessing is raised. This is where father and mother take sides; Isaac with Esau, and Rebekah with Jacob. The reasoning is very subtle, instinctive, intuitive and comparative. The Blessing comes through Isaac, blind, aged and bedridden, and the whole story is that of scheming and cross purposes. The father loves Esau and all that pertains to what is Adamic; the mother loves Jacob, and instinctively she might think of the revealed destinies of the two children. The King and the Kingdom are not to come by Adam the firstborn, but through the promised Seed. The results of the scheming are that Jacob becomes heir to the Promises, the Kingdom

and the Blessings for mankind. There is jealousy, strife and separation. Esau makes his home in Edom, and Jacob departs for Haran in Syria. On the way there is the Vision at Bethel; the confirmation of Promises and Blessings; and it is in Syria that the Foundations of the Kingdom of Israel are laid. The complexity of the problems that arise here is very great; there is the story with all its details of family life; the scheming of Laban; the incidents of the births of the children and their names; and all these things have to be kept in view in relation to the Blessings upon the sons, as uttered by Jacob on his deathbed, and as prophesied by Moses on the tribes of Israel.

What the student has to keep in view here is that the Story in Genesis is germinal in form; in Egypt, the Desert, and the promised land, the Kingdom is Psychical; in the Restoration, and in Judah, it is an Intellectual and Moral fulfilment; in Christ, in the Christian Church, it becomes a spiritual kingdom of Grace. In this way, at the end of the Christian Age, the Promises and the Blessings of the Kingdom of Heaven are summed up germinally in the birth of Benjamin at Bethlehem as the Son of the Right Hand, and as Ben-oni the sorrow of His mother. The order of development can be studied in the births of the sons and their names; but the imagination must have free scope because the vision goes far back into the womb of time; it persists through all history; it is the Kingdom of Heaven upon the earth germinally, psychically, intellectually, morally, and spiritually, ending in the harmony and unity of Divine Grace and Love.

The names of the children, and why they received them, is interesting as history, but the interest is greatly increased when the names, the Blessings, the principles of Being are laid side by side and compared. Reuben is a son, the first-born; what he will become by Nature and Grace, who can tell? Simcon means hearing; will he hear, live to God and turn from evil? Levi means joined; will he not only be joined to God in meekness for divine service, will he also become the means of Blessing and Salvation for others? Judah means praised; will he as ruler over Israel become a righteous ruler for the good of the people and the praise of God? These are Leah's children in their order, but here the order changes, the handmaids bear other four. Dan, the judge, the intellectual power, will he be merciful and receive divine Illumination? Naphtali, the wrestler,

with all his wrestling will he become pure of heart and see the Face of God? Gad, happy and prepared, will he be not only fortunate, but a peacemaker, a means of grace, and blessing as dedicated to God's service? Asher, blessed, happy, will he become the means of blessing to sinful men by consecrated service? Again the order is changed, Leah hires her husband from Rachel with this result, another son, Issachar, hired, wages, burden. Will this son become for Israel like unto the coming of the Holy Spirit into mankind, the permeating means of Grace and the Burden-Bearer in humanity? Another son to Leah was named Zebulun, dwelling; now is she endowed with a rich dowry, and the result will be indwelling, light, life, love and joy. Poor Dinah, the girl child, does not count with the sons; she is, as it were, an afterthought, a means of testing and judging. At last Rachel, the beloved one, has a beloved son Joseph. She thinks that God has taken away the reproach of barrenness from her; faith has borne fruit and there is hope that she will receive another son. This son Joseph is God's way of adding Grace for Grace, and in due time near Bethlehem, she gives birth to another son, and in her death pangs she names him Ben-oni, son of my sorrow; but the father named him Benjamin, the son of the right hand. The whole subject of the man, the family, the children, their names, their destiny germinally, psychically in the Kingdom of Israel; in the history of the Restoration and the history of Judah and Judea, and even in the history of the Christian age, requires very careful study. The subject is very complex when studied under the Law of Development germinally; under the Law of Recurrence in Israel psychically; from Adam to Christ by the Law of Analogy, and the mystery will be solved when, at the end of this age, the Son of the Right Hand will come in His glory and, by the Law of Harmony and Unity in Love, reveal to men all that the Kingdom of Heaven has meant to men all through the ages.

In thus briefly glancing at the generations of Isaac, Esau, and Jacob, it can be seen that they really form the germinal mystical Mind of God in the Bible; they are the mystery of the Mind of Christ, the Beloved Son; they reveal the Mind of the Spirit of God in His Works in history. When men are taught by the Holy Spirit and their minds are responsive to the Mind of the Spirit, then all that is involved in the Kingdom of Heaven and the City of God

will be known and understood, and with glad and joyful hearts they will be enabled to bless, praise and magnify the Lord, the Saviour, for this great revelation of Grace, Mercy and Divine Love. What strikes me about this germinal revelation of the Kingdom of Heaven on the earth is that patriarchs, the typical men of Israel, the seers and sages of Judah, and the wise theologians of the Christian age, have all been, in a sense, obsessed with the spirit that is involved in the Generations of Isaac. What I mean is, that the Fathers are all in spirit psychical; they are in a sense blind to the great spiritual truths with which they are dealing. The leaders in the Church, or Kingdom of Christ, are at cross purposes with the Spirit that animates the Church; the fathers prize what is earthly, carnal, and what is gained by power and wealth. The mothers in Israel have enjoyed a greater faith, a brighter hope, and have instinctively and intuitively had a clearer conception of the great problem of good and evil; and, in what sense, as the Fall came through Eve to condemnation, so, by a woman, and the Seed of the woman, the way of Regeneration and Salvation, would become known. What impresses me about these stories in Genesis is how very far they reach in the world of analogy. In Abraham, it is Faith, Blessing, and a Saviour and King for all nations. In Isaac and his sons, it is the Hope of Nation, Kingdom of Heaven and City of God. In Joseph it is the great vision of the Beloved Son, rejected by his brethren, as regnant in power and glory over earthly powers. You will forgive this long digression about Isaac, Esau and Jacob, and all that they represent. It may be that students in the future will enter more thoroughly into the scientific details germinally, and historically, and in this way discover not only the stories in their true relations, but in what way they are the living germs of Truth and Grace that even to this day are bringing forth spiritual fruits throughout the world.

Student. Your impressions about the Generations of Isaac, specially as related to the two Kingdoms of Esau and Jacob, are of importance; they synchronise with the Generations of Heaven and Earth; they are Moral, earthly and fallen as in Adam, and Gracious and spiritual as in Christ. They are the conflicting dual powers in man as he knows by many experiences; and they are the great mystery in Parseism and mankind. They are unconscious

powers in the womb of time ; they are semi-conscious in every man and in Israel ; they become great conscious factors in history, and only in Christ, the Son of God, is the dualism brought into a harmony and unity. The thought is involved in the first day of Creation ; it may be conceived as light and darkness, day and night ; as radiation and absorption ; as perfect conformity to order and law, or as disorder and lawlessness. In all these modes of thought, dualism is the mystery, and the mystery in the Lord Jesus Christ is that He alone is the Reconciler of all mysteries, the Peacemaker and the Bond of unity in gracious Love. What men have to do is to learn all that He has done for mankind ; to do so means sitting at His feet, becoming His disciples, being taught by His Holy Spirit the Way of Life, Truth and Grace, and this is the way to the Kingdom of Heaven and the City of God.

Allow me to impress upon you this thought, that these studies have not been in vain. We are now able to understand the great truth that the Moral World, in truth, as discerned by Science, is not a chaos but a cosmos. It can be tested by true standards of Law that begin in Love and end in Love. Thus the Moral World of mankind, as at present known, is lawless and disordered, and men do not know, or understand, the related ultimate principles, or the laws of the Moral World. The ultimate moral law is based upon Love to God, the Fountain and Ocean of Love ; and the complementary law is that Love is the very life blood in the Moral world. All men are the Children of the Divine Love, therefore, in the deepest sense, they are akin to God, the Father and to one another. They are one in love and kinship, belonging to the same family ; therefore, the children should live together in love, conforming to, and obeying, all the family rules of love and kinship. This is the right spirit for every child in the family, and what follows is the law of right, or righteousness in love, and all the children who conform to this law will grow in knowledge of all that is right, and thus in due time possess and be filled with the Mind of God. The Law of Truth in Love, as possessing knowledge ; as attaining to the knowledge of relations of true thoughts and words, is a marvellous power for man to possess ; it is light as compared with darkness ; it is not merely knowing ; it is knowing Why ? What ? and How ? It is man brought into relations with God and his fellow-men in Love and Truth ; it is really

and truly becoming a god, as like God ; it is God in Love and Truth as being reflected in radiant light from the child He has created. Here the crucial law of the Moral world is revealed. The man in the image of God, in truth and love, is required to conform to the Law of Purity of thought. That means not only inward purity of heart and soul, but purity of environment in truth and love. It is to see the Face of God in Law and Love ; to inspire and expire all that is pure ; to possess perfect health and never permit the microbes of disease to enter in and cause disease and disorder in the soul. This is ideal moral love that God so loved us. This is the condemnation resting upon every man, and mankind, with the One exception, that men have not loved God, or loved each other in the Love of God that fulfils all laws that are moral. It is surely time for all men to know, and confess, before God that this is their unhappy lost condition ; that the Moral laws cannot be changed by them to fit in with their theories of life. Men can be changed, and they can change themselves in the Kingdom of Earth ; but in the Kingdom of Heaven moral law cannot be changed by men, it is the revealed Will of God, as the standard of moral life for all His children of mankind. The ultimate knowledge of God that man possesses is, that He is Love as Divine Power, as Life, as Spirit, as Mind, as Wisdom, as Holiness, as Grace, and as Sacrifice. All these Powers and forms of Life, are attributed to Him ; they constitute the limited (so far as man is concerned) Kingdom of Heaven. What he specially requires to know is how, and in what way, he can inherit the promise of eternal life and become a freeman in the City of God.

The world of Grace and Sacrifice is of the greatest importance to sinful men, because this Revelation in the Lord Jesus Christ is the means of Grace for Salvation for mankind. It confirms the truth that "God is Love," and it goes on to prove "that He so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish but have eternal life." Here the student has to remember that the Constitution of Heaven is based upon all Divine Principles as universal ; that all Laws are Divine Laws ; that the Holy Spirit of Grace and of God is the mystical Power at work within all Laws ; and the finished work of the Spirit of God is, in a true and real sense, the Mind of God. It was possible for man to

disobey, or break through the laws of God, but he could not create law, and he could not restore or make perfect again that which had been destroyed. To do this is to save what is lost, to restore what is fallen ; it is the mystery of Grace revealed in the Lord Jesus Christ, and this work is the work of His Holy Spirit. It is this thought of Salvation that underlies the world of Grace and Sacrifice ; it must not, in an arbitrary manner, be separated from the Moral or Natural worlds. They are linked together as universal ; they are all involved in the same Constitution of Principles of Being ; they are all subject to the Laws of Development, of Recurrence, of Analogy, and of Harmony and Unity in Love. Thus far there ought not to be any difficulty in apprehending what is meant by the Constitution of the Kingdom of Heaven as resting upon related ultimate Principles of Being ; of Realms of Power, and Worlds of Life ; of the order of development as fourfold in living Worlds of thought, and in what sense they are related and correlated. All this means the work of Science by analysis and synthesis ; and what men are now anxiously pressing forward to perceive and conceive is, how by the laws of the Spirit, as revealed by the Lord Jesus Christ, and by the Work of the Holy Spirit as spiritual Blessings and Benefits, the great work of Restoration is to be accomplished.

Here the fact of the Fall of man from the Moral Standard does not require further consideration ; the problem for Science and Law is the way of Salvation and Restoration ; it is how men can be saved from the power of sin, forgiven, and become the children of God.

The First Law, or step on the way heavenward, is that of self-renunciation and being poor in spirit ; to realise bankruptcy and beggary in the Moral World ; and to desire to enter the Kingdom of Heaven.

The Second Law is that of mourning, because of sin and death ; to receive new Life and Comfort in Christ.

The Third Law is that of meekness, teachableness, the Gift of the Spirit in Power and knowledge ; it is stretching out the hands to receive a precious inheritance of Grace and Blessing.

The Fourth Law is that of the renewal of the Mind in all that is right ; it is aspiring after righteousness and all that is conformable to the Mind of Christ.

The Fifth Law brings the change from the subjective to the objective ; the man becomes a conscious man with

privileges and duties, and thus his duty is that of being merciful, kind and forgiving toward other men even as mercy has been obtained through the Lord Jesus-Christ.

The Sixth Law is that of seeking to be pure in heart, to attain to the vision of God, and to be right, true, pure, good and Godlike.

The Seventh Law is that of becoming a Peacemaker ; it is being a disciple and follower of Christ in His Kingdom of Grace and a child of God.

The Eighth Law is that of patience under persecution for the sake of right, for Christ's sake ; it may mean physical death, but it is really possessing and enjoying the Kingdom of Heaven.

The Blessings and the Benefits, enjoyed by those who are in the Kingdom of Heaven, and have the Kingdom of the Spirit in them are : First, the Power of Regeneration to the spiritual realm of the Spirit of Christ. Second, the mystery of the Incarnation of the Life that is in Christ. Third, Salvation as a saved state in which the Holy Spirit is the Operator. Fourth, a spiritual Possession in which God the Spirit dwells and the possessor dwells in the Spirit. Fifth, these are all mysteries of God, Christ, the Spirit and the Mind of man ; and here the Spirit grants the great gift of knowledge of relations, of the Intellect and Illumination, and by this means the Wisdom of God is known as Truth, by the Spirit of Truth. Sixth, it is the Holy Spirit who purifies the soul, and this Process is the patient work of the Spirit. Purification is the way by which the Spirit of Christ makes men Christ-like in thought, word and action. Seventh, the child in Heaven is like the Brother in Heaven, trying to follow Him in His Grace and as given in Dedication to the service of Christ. Eighth, the way of Dedication is also that of Consecration and Sacrifice ; it is where the Kingdom of Grace may be conceived as coming to an end. The veil is drawn down ; but, beyond the veil, there can be discerned, Resurrection and Ascension to the life of Glory ; the Blessings and Benefits of the work of the Holy Spirit have been manifested in this world under manifold changes, and it is meet that the redeemed should ascribe Power, Wisdom, and Glory to God, the Father, the Son and the Holy Spirit, as the Giver of all that is right, true and good.

CHAPTER X

DEVELOPMENT IN THE BIBLE, MAN AND MANKIND.

Enquirer. In the study of Philosophy, Science and Religion do not thoughtful men fail to ascribe to God Power, Wisdom, Grace and Glory as Creator, Preserver and Redeemer of sinful mankind? I must say that I do not care for, or love, the word Absolute as applied to God, the Good and Gracious. Further, I cannot see that men are any wiser when they lay so much stress upon relations and Relativity. So far as I can see, the tendency, specially in Philosophy, has been to analyse all things and thoughts back to the Absolute One; to declare that no bridge can be found that will span the chasm; and there, as if in despair, they give up the quest by saying that the facts not subject to the Intellect are metaphysics; they are mystery and mysticism. All this can be proved to be true as related to history; it culminates in the One and Many; the Ideal and the Real; the known relations and the Thing-in-itself; Evolution and the Unknowable. Now, as the culmination of all earthly wisdom, Man and Relativity are to be deified, worshipped and adored, and God and His Revelation of Grace are to be ignored, and counted as not even worthy of serious study. I am inclined to put Positivists, Ethicists and Relativists all in the same class as the worshippers of mankind and man. By natural descent they are the children of Adam the earthly; they begin with themselves and the wisdom of this world; they are the heirs to the Intellectual and Moral World. As for Christ and Grace, they are thought of no account; they are to be rejected and ignored; if they really exist and come from Heaven then let them return to Heaven, because assuredly there can be no peace in this world so long as these two sons of God claim the Kingdom and Sovereignty over this earth. This is a very old story often repeated in history; and it is very modern. The earthly will not be satisfied unless it obtains self-rule and government. The Heavenly cannot agree to separation for the simple reason

that this is to perpetuate schism, strife, war and destruction. The Kingdom of the Universe is God's, not man's; thus to favour separation is to choose the way that leads direct to degradation, barbarism and destruction; it is not observing the moral laws of love, kinship, meek obedience and conformity to law as righteousness; it is not the way of truth, goodness or justice. No matter how plausible the reasoning man may be, what is earthly, and not moral, is contrary to heavenly order and divine law.

Wise men who have thought upon the experiences of life are now beginning to see that behind all forms, thoughts, ideals and relations, there is Divine Order, and it is Law, as the Will of God, that has to be obeyed if men would live in peace and good-will upon the earth. What Philosophy is beginning to see is that the opinions of wise men are not infallible, but very chaotic; and yet, the conception is gaining ground that there is a Divine Objective Wisdom coming into view that will bring about true knowledge, in the fear of God and the Harmony and Unity of Divine Love. Inductive Science is contributing very largely to the knowledge of order, law, truth and harmony of thought. It is very remarkable that it is doing so by frankly admitting that, although its kingdom is that of relations and relativity, it is contrary to reason to try to limit the Universe to the Intellectual power of man, because, as matter of fact, as well as of faith, there are many forms of truth that the Intellect cannot compare, or grasp. True Religion must continue to rest upon faith in God, and to all appearance Faith is going to gain the victory over all enemies, through the Lord Jesus Christ and the Work of His Holy Spirit. These are the historical powers used by men to gain true knowledge, and now it is being confessed that Truth is universal, it is an entirety, it can be thought upon as the summation of all that is right, true and good as involved in, and manifested by, the Lord Jesus Christ, the Son of God.

This may be conceived as a synthetic view of the past from the standpoint of man; and where the plain man, guided by experience, may find difficulties is in trying to understand what is really the meaning of such terms as ultimates, ^{or} related ultimates, the Absolute and even related Absolutes. There ought not to be any difficulty in the eightfold realms of Nature and of Grace, because it can easily be seen that when Science, by the Intellect, resolves all relations of thought back into one fact or name, and

comparison is ended, the Fact remains and the thinker is helpless. It is in harmony with reason to believe that the fact exists and that it is cognised by faith. The Ultimate fact or thought as expressed in a Name (such as Force, Life, Spirit, Mind-Life, Intellect, Moral-Life, Grace, and Sacrifice-Life) says to the thinker thus far you can go, but no further, you have reached the limit of intellectual reasoning; it is for you to recognise this truth, that you are creature, not Creator; that you have been created in a definable order of thought, and that you are subject to Law as the Will of God. Arising out of these eight Ultimates of thought there is the conception that Power and Life in each realm are related Ultimates and form one world of thought, as physical; that all the eight realms are correlated into one body, and thus related and constituted they express what is summed up in the name Man. Ultimates of thought and related Ultimates, with all that is involved in them, point directly, by the way of Faith, back to a Person, to God, the Creator and Cause. Here another Name for the Fact is called for, and, wisely or unwisely, men have named this Person, the Absolute. The meaning of the Word is the Self-Existent, the Uncaused; in the Old Testament it is expressed as "Jehovah, I Am that I Am;" in Brahminism, briefly, "That" as related to "What"; in Greek thought, the One and the Many; and in modern philosophy the prominent thought is the Absolute, as compared with all that is relative. Following this modern line of thought, there ought not to be any difficulty in understanding that the all-important Fact, Being, or Essential Person, is God as revealed in the Bible. We have wisely or unwisely made a new departure by thinking upon and interpreting the four days of Creation, and representing them as related Absolutes, but this line of thought, I assume, is metaphysical, mystical, and not subject to rational thought. It is a Revelation that requires to be studied not as a natural synthesis, but as a form of spiritual truth; thus the question to consider is whether the conception is of real value in the Kingdom of Grace.

Student. Your summation of the world of knowledge, as attained by the man who seeks to find his way back to God, expresses very clearly the conceptions of thoughtful men at the present time. Experience, Philosophy, Science and Religion are interested in this quest; they ought to be more earnest in their studies, for the simple reason that

manhood will not be attained until the harmony and unity of the Universe of thought is known and understood. Your line of thought has been from man back to God by the devious paths of intellectual thought; and what you now suggest is that I should begin with God and Revelation, with the Bible as the Kingdom of Grace and Sacrifice, as the means of Salvation for the sinful children of men. When we have been reasoning about the Absolute, Related Absolutes and Creation we have been using the earthly forms of thought, but all the time we knew that behind these names we were dealing with spiritual realities, with God, the Lord Jesus Christ, the Holy Spirit as the Divine Worker, and the Creation as the work of the Spirit of God. Try to conceive how meaningless all this would have been to Jews and Gentiles, to the early Christians, or to the thinkers of the Reformation age. Even to-day, in the light of Science, how many thoughtful men will be prepared to conceive the idea that, in the Creation series, there are great prophetic thoughts, as germinal, that would one day be found useful in the light of Divine Truth to make manifest the harmony and unity that is to be found in the Bible? What we mean by related Absolutes might be expressed more truly in this way: God as the Creator is the Self-Existent, the One Who cannot, in His Essential Being, be defined or compared by the Intellect of man; only by faith is man able to conceive the thought by Revelation that God as Almighty Power is the First Cause of all that exists. This thought, as germinal, contains all that men can think or know; it is Creation as in an atom, or electron; but it is also Creation in all processes, purposes, orders, laws and ends; thus it is evident that the Limitless cannot be known or understood by what is limited. Here the thought arises that limited man cannot limit God. He is not only Self-Existent, He is Creator and Revealer, and thus it is in harmony with reason to believe that what He reveals will be like Himself essentially.

This brings in the problem of Life and all that Life means; thus, it is here that the Science of Biology begins germinally. God as Life is the Christ and Heaven; conceivable as Father and Son; but the mystery of Life is not subject to the reason and knowledge. Thus, in a true and real sense, the Son is a related Absolute that cannot be defined by the Intellect of man. The thought to grasp here is that Life is known by processes; it is in the germ;

it becomes organic ; it reveals purposes and an end ; but all this is involved in the germ and can only be known by development. Christ and Heaven as thus viewed can be thought upon as a related Absolute, but the Life relation is as Son to Father.

The Holy Spirit of God and Christ, as related Absolutes, raise the thoughts into the world of the Spirit as psychical. The body is now a palace, the habitation of the Spirit, as thought, idea, perception ; it is creative energy, and the Holy Spirit is the Worker in all that is created. As a related Absolute the Spirit is the Power that knows, wills and acts ; but this conception of Spirit is a Revelation to man, when he is able to conceive by his spirit that such attributes exist, and that within himself a similar Spirit is to be found. As the Holy Spirit in the Universe is the unlimited Power that knows and Works, so the Spirit in man, in the small universe of his own body, is the limited power that knows, thinks, wills and acts. The difference to observe, is that the Holy Spirit is a related Absolute to God and Christ ; but man's spirit is an ultimate thought as related to the Spirit of God. There is analogy in the order of thought, but the intellect of man fails to define the Spirit of God, and also to know or explain all that is involved in his own spirit that knows, perceives, wills and acts.

It must follow that what is known as Creation, as an objective fact, is related to God, Christ and the Holy Spirit. They are involved in it ; and, as often suggested, Creation is the Revelation of the Mind of God, of Christ and of the Holy Spirit. In plain words, the Divine, the Thing-in-itself—the Essence, and the Reality cannot be known by man. As with Creation so with the Body, Mind and Soul of man ; he cannot know by experience, philosophy, science or Religion, the essential absolute facts of his own being ; by education he may come to know true relations ; he may reach as far as ultimates but the Absolute he cannot comprehend.

It is freely granted that all this means Mysticism and Metaphysics ; it is trying to draw the line between the Creator and the creature ; it is limitation and there are differences ; it is God as Cause, Creator, Source of order and law, and it is man as created, as dependent, and as subject to the Will of God as under Law. Here it may be useful to ask the question whether this Revelation of Creation to man is limited to these mysteries ; may there

not be, as it were, a shadow within them, which men have not been able to explain, but which may, if sought after, here find a solution?

What are the abstractions Time, Space, Quantity and Quality? Are they mere abstractions of thought, or are they realities as related to the related Absolutes? In the Beginning God, the Eternal; the line is drawn, God began to Create. What was the result? Time. Therefore Time is, in a sense, the creation of God; it is where He operates; and Time will continue until His purposes are ended, then Time, as means of measurement, will end and pass into Eternity. Take the second day of Creation: it begins with chaos, it becomes firmaments above and below; it is separation, the Vision is Heaven, and Heaven is Space. Take the third day: it is order in Creation, seed, flower and fruit; it is manifold relations; it is numbers innumerable and thus the conception is Quantity. Take the fourth day: it is the Visible Creation, Sun, Moon, Stars and Earth; they are all said to be good and thus the conception is Quality.

It is not necessary to refer here to the other days of the Creation Series further than to say that they apply to man as created with all the powers of Faith, instinct, intuition, intellect, power to learn, know and obey the laws of God. The problem of the Bible is not creation, nor how man could become a perfect moral man in the image of God; but, as we know, it is the Book that reveals man's fallen state, and, arising out of this unhappy condition, the Way of Salvation by Divine Grace, Sacrifice and Love. It must not be inferred that the Creation series of thoughts are of little value as related to the Redemption of mankind; they are of great importance, as fundamental conceptions; and, as already suggested, they are germinal as related to the Bible as a whole. It may even be said that they supply the twice four-fold order, as related to God and man, and in this way give to man the Key to the Book of Destiny.

Apply this Key to the Generations in Genesis as germinal, and what can be seen clearly is that God and Time are the great factors in the Generations of the Heavens and the Earth. It is God Who intervenes to Regenerate fallen man, and the work of Redemption by Heaven continues throughout Time until the victory over evil is ended. The Generations of Adam reveal a man in the image of God, made manifest in Enoch, who is to be thought upon

germinally as the type of the Lord Jesus Christ, the Son of God, a Divine Incarnation during Time, and, in a sense, not limited by Space. He came from Heaven; brought Heaven with Him; and returning to Heaven in Person He left the Heaven of Grace upon the earth.

The Generations of Noah convey to men the thought of Salvation under the Divine guidance and protection of the Holy Spirit, and here also Time, Space and Quantity as numbers are manifested. The Generations of the sons of Noah are complex; they speak of a valuable Possession bestowed upon men who are saved, who ought to be Righteous; but they also reveal the great truth that although judgment and justice are regnant, Grace and Mercy, Faithfulness and Love, are the great gifts of God to sinful men. Here the order changes, and in the Generations of Shem those who have been saved seek after Illumination; they think upon and try to realise all that is involved in the Name, and in names. God has found them, and now they respond and try to find God in thoughts, ideas and names. The Generations of Terah are very complex; they speak of Illumination and the past; they seek after moral ideals and a moral life; they aspire after moral Purification; but by this way there is much delay; and there is the risk of never reaching the promised land of Grace and moral perfection. The future, the promises, the land, the nation and kingdom of Heaven are for the Faithful, the Consecrated, those Dedicated to the Service of God; for them there is the great spiritual pilgrimage, and it is only in forms and types they can possess and enjoy them in the Germinal stage of the life that is spiritual.

It may be noticed that the Germinal Generations extend far beyond those of the Creation series; in both there is development, ending in delay, but in Abraham and Isaac, Father and Son, Faith and Hope, there is the vision of the Kingdom of Heaven and the life eternal. The Book of the Generations does not end with Abraham; he sums up all the objective forms and Generations of the past; they are all converged in these thoughts, Faith in God, and the Hope that in due time the promises will be fulfilled as relating to the Family, the Land, the Nation, and the Kingdom. In other words objective forms have been useful as a means of education, and what is now required is that the student should receive and conceive not only the past, but also Germinal Generations as related to the

future. Keeping in view the line of thought found in Creation and in the six Generations, the problem now requiring attention is that of the psychical Generations as found in Ishmael, in Isaac, in Esau and in Jacob. It is not difficult to see that the Generations of Ishmael can be compared with the Generations of Heaven and Earth, with this difference that the latter are macrocosmic as applicable to mankind; the former being microcosmic and thus psychical as applied to a man, family, nation and kingdom. The Generations of Isaac and of Adam can be compared; what they reveal is an ideal psychical man, an Enoch, a Samuel, a man like Christ, and a Christlike man as prophet, priest, ruler and judge. As psychical the subject of study is not only Enoch, Isaac and Samuel; it is the germinal spiritual man within every man and what he may become if he is the subject of Divine Grace and taught by the Holy Spirit of Christ. The Generations of Esau may be compared with the Generations of Noah; what they both require is Salvation; the one may be saved in an Ark from a Flood, the other requires to be saved from the Flood of evil that covers the world. This truth as psychical reaches very far, but what it specially teaches is that salvation is found in the way of Faith and Hope and not by anything that man can do ethically to save himself. The Generations of Jacob are very complex, they can be compared with the Generations of the sons of Noah; they inherit their possession in the Land of Promise, they form tribes and a nation; in the one there is a Ham, in the other a Reuben. There are those who love truth and goodness; in the one there is a Shem, in the other a Joseph, but all these are ideals, they require to be compared and studied so that the true relations may be discovered.

The Generations of Ishmael, Isaac, Esau and Jacob may be studied as prophetic; they arise out of Abraham, therefore in a true and real sense they are children of Faith, they inherit the Promises; they will become nations in the earth, they are blessed and the means of blessing to others, and it is well to recognise this great truth. View these Generations as prophetic and it is not difficult to see that they have their fulfilment in the Israel of the Desert; in the nation as possessing the Land of Promise, the Commonwealth and Kingdom of Israel. These are thought upon as the children of Hagar and of Sarah; pass over and think upon Isaac and Rebekah, Esau and Jacob, as Intellectual

and Moral Generations, and in history there is found in the Bible Esau and the Books of Wisdom, and Judah and Judaism after the Captivity. Following this order of thought the deeply interesting analogy is found in Joseph as rejected by his brethren; and as the lord over Egypt; and, in the fullness of the times, the coming of Christ as rejected by the Jews and His Ascension to the Throne of the Universe. This conception is specially interesting because it links Abraham with the Lord Jesus Christ; the development is that of Faith, Hope, Patience and Love, and the End of the dispensation is the Man in the Image of God, the Beloved Son, the Saviour of the World, the Seed in Whom all nations find blessing.

In the world of Philosophy the conception that all particulars of forms or ideas converge into a person is well known. The man becomes the summation of all particulars in a person; the objective forms and sensations, that cannot be numbered, are harmonised, unified, translated into a man, and it is in this sense that man has been said to be the measure and the measurer of all things and thoughts. This is an ideal truth, as well as the summation of Greek wisdom, and it may be useful to utilise this thought in connection with the Kingdom of Israel as a psychical development in connection with the Kingdom of Israel, and as a psychical development as compared with the Kingdom of Grace in particular. The Man, the families, the tribes, the nation and the Kingdom of Israel form a psychical unity; it has to be studied, perceived and conceived as a most valuable means of education, for warning, for guidance and for instruction in righteousness. Abraham is the Father of all the faithful; in the realm of Regeneration he represents God. Isaac is the Beloved Son, and it is as the Son of God, in typical form, that he is the incarnation of all the living forms of thought which are found in the Lord Jesus Christ. Jacob by the indwelling working Holy Spirit becomes Israel, and thus in a remarkable way he typifies the work of the Spirit of God and reveals the Way of Salvation by Divine Grace. It is strange, but true, that Joseph is not numbered with the three fathers of the Jewish race; but what he typifies is Love as the fulfilment of all law; he is the embodiment of the ideal of the fourth day of Creation, as the work of the Holy Spirit. Moses is the type of the Merciful One, the Saviour and Redeemer, the Law-giver, Ruler and Judge; but he is not a perfect ideal; he

is man being Illuminated, seeking after the Truth, a guide on the way for others, but falling short of perfection he is not a perfect saviour, hence his failure to lead Israel into the land of the promises. Joshua is the type of the Moral Man, pure and without reproach, the captain of salvation, the conqueror, and it is by him that Israel is led through the river of death into the land of promise, and by him the land is divided among the tribes. Samuel as prophet, priest, ruler and judge over Israel is the type of Consecration to the service of God, and like his Lord he also is rejected by the people who prefer a man like Saul, an earthly king. David is the type of the true King, by Dedication to the service of God and Israel ; by him the enemies of Israel are conquered, thus he takes his place in history as the ideal king who will reign over mankind. Solomon as a type becomes king of righteousness, truth and peace ; and here the glory of Israel as a nation, as a divine ideal ends. The story rests upon Faith in God ; it is a great pageant trying to realise a promise and an ideal hope ; it is most valuable for education, but it is psychical, ideal and not intellectual, moral and real ; thus the downfall of Israel, and the return from captivity in Babylon, is the painful lesson of departure from God, with degradation and subjection to the powers that are earthly.

What the student finds in the story of Israel may be summed up as a Divine Process of psychical revelation for man and mankind to study. Heavenly ideals are made known, as by objective lessons, to help men to understand their own Minds, and also to lead them to think upon the condition of mankind at the psychical stage of development. With the third division of the Bible the development is a stage higher ; it is from the psychical Process to the moral Purpose ; it is not personal for a man or for one nation, it is general for all nations. The Law of Recurrence can be followed in the Chronicles in its bearing upon Generations and Israel as psychical ; but the most wonderful thought to study is that God makes a new beginning by the junction of the river-world of life in Persia and Babylon with that of the dried-up stream of spiritual life in Israel. This is a general truth to be remembered, that God is the Cause of every new movement for Blessing to mankind, and in this instance the new creation begins in the ancient motherland from whence Abraham came. Persia and Israel are both at the Mind stage of development ; both nations have

been under special tuition, and now Cyrus (the Sun), as light and truth, is made the means of blessing to mankind. It is not necessary here to enter into details about this division of the Bible as Intellectual, Moral and Spiritual; the four creation ideals can be traced in the development of this age of history, and that is the problem of importance in this general world of harmony and unity. First: it can easily be seen that the Books of Wisdom are pregnant with God, the Creator, the Source of Divine Wisdom. He is the motive Power in the new movement; the Life of the Restoration; the Spirit of the saved in all their labours; the Mind of mankind in Persia or in Israel; the Truth in all intellectual disputes; the Moral-Life in all who aspire after Purification so that they may be able to see the Face of God; the Source of all consecrated Wisdom in Divine Grace; the Divine Teacher and Preacher of mankind; their song of songs and the joy of their Salvation. Second: the first series of the Prophets has to be studied in the Light of Heaven, of the Son of God; of Salvation, of sin, sorrow, forgiveness and comfort; of the work of the Holy Spirit to bestow freedom and to teach men that there is a Ruler Who reigns in Righteousness. It is the revelation of the way of Mercy, Purity, Grace and Sacrifice, so that the saved children of God may have faith in, and hope for, the coming of the Lord, the Saviour and King, Who will bring to mankind the Kingdom of Heaven. Third: the second series of Prophets may be studied in the light of the Patient Spirit of Christ, in His Work for the Salvation of mankind, and here the thoughts turn upon a disobedient teacher who requires to be restored and saved again so that he may become a true servant of God and a preacher of truth to heathen peoples. The time is that of wrestling with God by the Spirit for the coming of the King and the Kingdom; it is that of studying the past and remembering the goodness and grace of God; it is waiting and looking for the coming of the Forerunner and the King. Fourth: here the great truth is revealed that the history of mankind, as found in this division of the Bible, is that of germinal Creation and Regeneration; of psychical revelation; of intellectual and moral preparation. It is one great Process of Life and organisation; one marvellous Incarnation in the womb of Time and Space, and the Man, the Heir of all the ages, is the Lord Jesus Christ, the Son of God and of Man, the Perfect Microcosmic Universe and the Ideal Image of God.

Here the thought arises that the Old Testament is a Book of Particular thoughts and revelations from God to men by the Way of Divine Grace. The series of Revelations have two summations, one in Abraham as germinal ; and one in Christ as the fulfilment of the whole. The fullness of the times has brought the Man ; the Man ponders upon all the Particulars as contained in the Bible ; the Holy Spirit of God is within Him without limitation, and thus He discovers, comes to know, that all the Truth about God in the Old Testament is involved, and fulfilled, in Himself as Person, as Son of God. It is His Divine Mission to mankind to be the Prophet of Truth, to reveal, and reflect the Image of God, so that they may know Him truly. As the Son of God it is His Office as the High Priest of mankind to reveal to the world the Divine Way of Peace and Reconciliation, to take men by the hand, heal them and bring them back to the Father in Heaven. To Him it is given to set up the Spiritual Kingdom of Heaven upon the earth as opposed to, and greater than, all earthly kingdoms. This is not to be done by the sword, earthly power and wisdom, but by Divine Grace in every man, in families, in communities, in a Church and Churches ; and, in due time, bringing to men the knowledge of this great truth, that the Kingdom of God is not meat, drink, possessions, or kingdoms governed by kings and politicians, but by Divine Grace, Truth, Righteousness and joy in the Holy Spirit. He is not only King over all kings and Lord over all lords ; He is the Word, the reflected Image of the thoughts of God ; He is Light, Power and Life ; the Way to God, the Truth of God and the Life that is Eternal in God. The thought to contemplate here is that all the Particulars, as related to God, are summed up in His Person ; and it was given to the four Evangelists, as guided by the Holy Spirit, to write what they knew as Particulars about their Saviour, Lord and Master. The problem of thought here is that disciples of Christ cannot define their Teacher and Lord ; it is for them to study the Particulars of His Life as found in the Gospels ; and only when they attain to manhood in the Christ-like life will they be able to know, understand and reflect His Image in Truth, as He reflects the Image of God in His Life.

The position here is peculiar, and it amounts to this : God is revealed in the Lord Jesus Christ, and it took thousands of years to work out this Revelation of all t

is involved in God as Creator and Father,. The Lord Jesus Christ has proved Himself to be Son of God, of Heaven, the Christ and Saviour. He is truly Man, but men as yet are unable to apprehend or comprehend all that is involved in Christ. The Particulars in the Old Testament, and in the Gospels, are all most valuable ; but now arises the question, How are men to be renewed, taught and guided so that they may become like the Lord Jesus Christ, and really see and reflect the image of God ? The reply is known, the Spirit of Christ, as the Spirit of Truth, is Teacher and Guide, and thus it is necessary to return to school once more to learn about another world of Particulars, to study and understand them ; and thus to comprehend all that is involved in the Kingdom of the Spirit. The Particulars can be traced in the four divisions of the Acts and Epistles. Very briefly, what they teach is that the Holy Spirit, after the Ascension of Christ into Heaven, at Pentecost came down upon, and entered into, the disciples of Christ and, by a new form of Spiritual Energy and Life, formed a spiritual community known as the Church of Christ. The particulars are given of this great movement and in what way it spread in the Roman Empire. It has to be observed that the movement was that of the conversion of individuals, not of opposition to nations, or to the empire of Rome. What it aimed at was the spirit of Regeneration ; of an Incarnation of the Spirit of Christ ; of Subjection to His Will and Laws ; of Conformity to Divine Righteousness ; to love of truth, purity of life, consecration to the service of Christ and Conformity to His Will even unto death. These are the fundamental truths in the Kingdom of the Spirit and they apply to all the divisions. The second division is a Revelation of the Divine Son in His Glory as regnant in Heaven and the Universe, the Fullness of all that can be conceived as God in a Person ; the Head of the Church and the Lord over all empires of thought, word and action. The third division deals with the Church of Christ upon the earth as the vehicle, the means of Grace for its body and life ; its Spirit and Mind ; its order, organisation, constitution and functions as a spiritual body ; and it makes known the spirit that animates an ideal, true and real Church as it may be found in a family circle. The fourth division may be conceived as the Church, as revealed in Time and history, in the Hebrews, as germinal and patriarchal ; in the Jews as psychical and educative ; in

the Christian Church, as practical; and in the universal Church of Christ, wherever men are found, in all ages and lands, who fear, obey and love God and their brethren. All these conceptions about the Spirit of God, the Church of Christ, the creative energy and the work of the Holy Spirit in the Church, have to be studied as Particular thoughts given to men for their education and growth in Grace. They are the objective forms, thoughts and words, conveying to men in a special sense the work of the Spirit of God and of Christ as the Way of Salvation from sin; the truth about the Grace and Mercy of God for sinful men; the freedom which the children of God enjoy in the Church; and the Life they ought to live in this world as the children of God the Heavenly Father.

There is still another world of thought of a fourfold nature. The Particulars are very complex, and even wise men are compelled to admit they do not understand or comprehend them. The Book of Revelation may be conceived as a mystical Summation of the whole Bible, and it is not out of place to put the first rays of light from Heaven, as found in the days of Creation, side by side with the four divisions of this Book. The first day of the Creation series reveals God, the Creator and the Father of mankind. The first division in the Book of Revelation reveals the Father in Heaven as watching over, warning, instructing and blessing His children upon the earth; the seven redeemed Churches of Christ as saved by Divine Grace during the Time in history when there has been the great conflict between Heaven and Earth. The second day of creation reveals Heaven and Christ. The second division in Revelation shows Christ in Heaven regnant in power, ruling over the Universe, opening the Book of Destiny, surrounded by those He has redeemed from the powers that are evil, and it is unto Him that all Power, wisdom, grace and glory are ascribed. The third day of Creation reveals the Work of the Spirit in Creation as subject to order and law. The third division of Revelation sums up the great conflict between good and evil, God and the powers of evil, as compared with dragons and beasts that kill and destroy, as lustings of the flesh, the eyes and the pride and ambition in mankind. The result is that out of the chaos of sin, disease, disorder, demoralisation and death, a Regenerate world of man and of mankind is discovered by the Power and the Wisdom of the Holy Spirit.

The fourth day of the creation series is the completion of the Work of the Spirit of God in a glorious universe of sun, moon and stars ; time and space continue, and are filled with the Glory of the Spirit of God. The fourth division of Revelation declares the Kingdom of Heaven and the foursquare City of God as descending from Heaven. These are all particular thoughts, ideas, perceptions and conceptions given to men by the Spirit of God in manifold ways, at different stages of development. They all exist as objective forms. They require to be interpreted, transformed, translated and transfigured. They have to be personified and made subject to Experience and common sense ; compared and reasoned upon as relations of Truth and generalised ; subjected to the keenest scrutiny of inductive science ; and when all this has been accomplished, there will still remain the harmony and unity of Truth and Grace in love. Until this end is attained men will act wisely in remembering that all Revelations come to them as Particulars of sensations ; as Ideas and conceptions of persons ; as attempted Generalisations in the truth ; and only when these are in agreement should men hope to reach the harmony and unity of Nature, Grace, Wisdom and Divine Love.

Enquirer. In thus thinking upon the Bible as a Revelation from God to men you appear to make it one continuous work of God, Christ and the Holy Spirit from the beginning of Creation to the end of the Book of Revelation. In one sense this can be said to be true from the Godward standpoint of the Design, Processes, Purposes and Ends of the great problem of Salvation. Of course, it is quite understood that there is another side of the problem, and it is that man is involved in it ; that for good or evil he responds to it ; and the history of the Bible and of mankind is the proof not only of a continuous revelation from God, but that the development is very complex ; it extends over four dispensations and worlds of thought, and they are all co-related and work together in perfect harmony and unity. It may be that this aspect of the question has not been sufficiently studied, or even conceived, by wise men. They have seen one great stream of history but they have not known that the river is fourfold and arises out of four living fountains. What I have noticed about your brief survey of the Bible is that you placed yourself in the subjective attitude, as listening to the Voice from Heaven,

and at the end you reflect the message received and express your conception of the development, the periods of recurrence, the analogies that can be traced as well as the harmony and unity that are to be found in the whole. The thought has occurred to me that this macrocosmic revelation from God to men may be studied in the microcosmic form in a man. It is a strange thought, and yet you have really suggested that it is so in the history of the living Incarnation of the Lord Jesus Christ.

There is this difficulty in such a study. With Christ it is the study of order and law; He is found to conform to all revealed ideals; His Life is cosmic. With man it is quite different: his life is a chaos, thus within himself there is no standard of law that can be applied, and the serious matter is that being ignorant of law he has no standard of thought by which he can measure himself. Still it may be that the order and laws, as applied to Christ, will be found useful in the study of a typical man, only it must not be any particular man, but man as general and ideal. Let me very briefly follow your own line of thought as derived from the Bible. I will accept without any further discussion your ideal in the Creation series of the four days as revealing the First Cause; the Process in Heaven and Christ; the Purpose in the Work of the Holy Spirit; and the End in the Creation. Known unto God are all His Thoughts, Words and Works from the Beginning to the End; and for us at the present time this is the Summation of Creation. Man ideally is, as moral, in the image of God; his constitution, as germinal, is sixfold, and all these are involved in the human body. Make the ideal concrete, and, in thought, look upon a newborn infant. The six germs are involved in the baby, and if you can see the invisible there are two more germs which in the world of Regeneration are said to be latent. What is the one living power in the child ready for action? It is Faith, the living link between Father and Child. There are in the infant four psychical germs of great importance; they may be compared with the four rivers that emerge from Eden; or, they are like four men, or nations, or powers, but in the germs latent in the infant this appeals to faith not to sight. You have suggested the explanation as to what these germs mean; in the order of development they are represented by Ishmael, Isaac, Esau and Jacob. What will the infant become in his

psychical development? Will he become like Ishmael a hunter, a lover of freedom, a sensuous creature? Will he respond to Divine Grace, Faith, Hope and Love and become a child of God like Isaac? Will he become a man of the world and dream of power and wisdom? Or will he thirst after manhood and enter upon the great quest that leads to the Kingdom of Heaven and the City of God? These are the latent powers in the psychical nature of every living child. This is a great lesson for all parents to study; and it ought to be in some form utilised as a means of education for children and adults. The ideal reaches very far, and it suggests that this is the Way to find Christ, true manhood and likeness to God.

Childhood and youth mean experience and education; it is the period for subjective development; it can all be summed up in the Mind of the child as a person; as in family relations; in the rules of society; in tribal laws; in a nation and a kingdom, and it may even extend to the great world and an ideal Kingdom of Heaven and City of God. For psychical education, the ideal is that of the Kingdom of Israel; so long as it is understood that the education followed is not full or final, but forms, ideals, types and conceptions to be studied as preparatory for understanding what is right, true, moral, and spiritually real. Manhood means personality, duty, obligation, reality; to have grave and serious thoughts about life; to discover that the intellectual and moral world is an awful failure; and that if man will ever attain to manhood it can only be reached through the perfect man, the Lord Jesus Christ, because He is the New Perfect Man, the Saviour, Lord and King over all men. To find Christ as Saviour from sin, as Prophet, Priest, King and Judge; as the Way to God, the Father; as the Truth about God and as the Life of God; this is Salvation. It is to be one with Christ and it is adoption into the family of God; it is through the guidance of the Holy Spirit, entering the Kingdom of Heaven and seeing the City of God; it is the attainment of the Harmony and Unity with God in Love. It is an ideal Vision that every man should seek to understand and realise; it is Life in Christ, but all that this means a man cannot understand now. It is a new world of experience, and yet there may be truth in the thought that with the development there will be analogy. The life in Christ as Spiritual will follow a similar order, and the end will be that of harmony and

unity in the Spirit of God, and likeness to the Lord Jesus Christ, the Saviour and Son of God.

Student. Thus far we have been able to trace Harmony and Unity in the Bible as an objective Revelation, given to men, of Creation, Salvation and the Way of Restoration to favour with God the Father in Heaven. You have extended the vision of truth, as applicable to an individual man responsive to that Revelation, so that he may be changed into the image of God and become like Christ the Saviour and Son of God. Can we advance another stage in our studies by trying to conceive if the same line of thought can be applied to mankind as a race; and by doing so try to get a glimpse into the ideal that underlies the constitution of the kingdom possessed by men, in its true intellectual relations as known by them, and the moral laws under which they are placed and ought to govern themselves? What we have to assume here is that the Bible, as objective in form, has revealed to us all necessary particulars as bearing upon the Kingdom of Heaven; and these, being perceived and conceived by us, constitute our subjective personal Minds. We are, as persons, semi-conscious of all that has been revealed to us; and now our aim is to consciously possess this inheritance, study its order intellectually and try to comprehend what is involved in Moral Law. It is, however, clearly understood that this study is subject to the Kingdom of Grace; because, apart from that Kingdom and its laws, there would not be any hope of reaching harmony and unity. Philosophy, ethics and politics are all useful for education; but here the problem is not subject to wise professors, to ethical teachers, or to politicians, it is that of heavenly order and divine law.

We will assume that the third division of the Old Testament is what we require for guidance here; the Books of Wisdom for intellectual relations of knowledge, and the two series of prophetic writings for the moral world. The Books of Chronicles are to be compared with our Subjective Minds; and with Cyrus and Ezra, as our sun for light and our help in the way, we begin by thinking upon what the Intellect requires in its labours of Restoration and Reconstruction. We must build upon the Rock of Ages, God, Christ, the Holy Spirit and the Work of the Spirit, adding to these Faith and Hope and the willing spirit to obey the Will of God. What can be seen is the Rock changed into an Altar and upon it a Sacrifice, even the Lamb of God that

taketh away the sin of the world. There is no other foundation that can be built upon with safety, because what it means is self-renunciation, poverty in spirit, confession of sin, forgiveness and comfort. The fact to face here is that the city of man-soul and of all the souls of men, is in a state of chaos, and the walls are ruins. Therefore to rebuild a soul or a city means strenuous work, good materials, constant watchfulness and courageous defence against all enemies. Here the thought is impressed upon the builders, that unless the Lord is with the builders, their work will be in vain; and, if He is not the Watchman and Guardian of city and nation, they are not safe. True, His Name may not be expressed, but His presence is realised, and the most subtle enemies of righteousness will find that their schemes for self-glorying will be frustrated, and the evil they wished to bring upon others will rebound and fall upon themselves. These are fundamental truths that require careful study; they apply equally to individuals and to mankind. Job is the type of the righteous man and nation; the enemy is the devil, and the wiles and works of the evil one can be traced in what are named misfortunes, in disease, in conflict of opinions, in the strife of tongues. In very truth the little company of wise men in the land of Uz is a picture of mankind in all nations. The Intellect and intellectualism are types of the serpent and all his works in Eden, Uz, or in the wide world; but it is a great consolation to know that in the very midst of all these things, the Voice of God can be heard; righteousness and truth upheld; the critics put to shame and good men rewarded. Intellectualism is not to be condemned unheard; or even thought upon as an enemy to mankind. It is the perversion of truth, and false reasoning, that is the real enemy; and what this means is self-conceit and self-assertion; it is trying to build upon a foundation of sand with bad materials; and thus, by self-deception, the end must be destruction. Men and mankind are not meant to be judged by wise men and critics; there is in mankind what is known as the moral faculty, in other words common sense. The semi-conscious mind is guided by instinct, intuition and reason, it may be by blind faith and hope, or the argument from design, or the good effects of education and early training, but the moral man cannot be altogether bound by the chains of logic. He will assert freedom of thought, belief in God, righteousness, truth, goodness, love and life, and the best proof of this is the

Book of Psalms where men express their thoughts freely on life and death, the temporal, the spiritual and the eternal. The masses of mankind are not materialists, idealists, or ethicists; they believe in God; they know that though spiritually free they are sinful; they know that God reigns as Benefactor, Ruler and Judge; and they are unable to think that the present life sums up all that concerns man with all the powers, faculties and endowments which he possesses. The masses of men do not grudge wise men the advantages they possess in education, schools, universities; many wish that they could find such privileges within their reach; and yet they are able to say, God knows best what is for our good, we can be happy and content when we know that the Fear of God is Wisdom, and obedience to His Will is true understanding. The distinction between the wise man of the schools and the thoughtful, plain man who has to pick up knowledge of truth, wherever he can find it, is not so very great. They are both being taught in Christ's school; they are under the tuition of the great Preacher at whose feet they sit learning wisdom from his many experiences of life, and all are equally glad to say Amen, when he closes his sermon with the pregnant words, "Fear God and keep His Commandments; for this is the whole duty of man. For God shall bring every work into judgment, whether it be good, or whether it be evil." The intellectual way to find the Kingdom of Heaven and the City of God may sometimes be very wearisome; but it is not all trouble, sorrow, vanity and vexation of the spirit. What pleasant oases there are in the desert with beloved friends; how delightful it is to get to the top of Pisgah, in the land of Moab, and from thence to gaze upon the promised land. This is where the Intellect, laughing and weeping, breaks down completely, and breaks forth into a song, even the song of the Divine Love and the Divine Lover; the devil is dead and his works of evil are ended; and the Intellect has become a cherub radiant with the light of Heaven.

The Moral-Life and nature of man and mankind is not only a wonderful study, it is a mystery that cannot be fathomed. It is the Life of God in all His Love, Wisdom, Goodness, and Divine Grace, as involved, interpreted, transformed and translated into the creature man; multiplied beyond all relations of knowledge, and to be transfigured and glorified in mankind. Men looked upon the

Lord Jesus Christ in His state of Humiliation, and they saw only a man. The Angels in Heaven saw in the Infant in the Manger the Son of God, and in amazement and wonder they could not contain themselves. They made themselves visible to the shepherds, and their voices burst forth into the song, "Glory to God in the highest, on earth peace and good-will among men." Thank God, there were Simeon, Mary and Anna, who could respond to the truth that their eyes had seen the salvation, and the Saviour of mankind. At last, the day had dawned upon the world when the Kingdom of Heaven would be manifested and the powers of evil cast down and destroyed.

This is a very great and complex study to take up ; it is where the Intellect, the Moral nature, and Grace meet in the spirit of reconciliation and peace. They join hands, and the Intellect with humility says, "Pardon my waywardness, my domineering spirit, my self-conceit and self-assertion in the past. I can now see where I have thought and acted perversely ; my ambition has been boundless, and I could not, and would not, see the limited conditions under which I have been created and the work I ought to undertake. It is now made plain to me that my work is not that of governing but of legislating and administering ; in plain words, it is my work in man, society and mankind, to study true relations of things, thoughts and persons, and when I reason truly, in harmony with divine order, then the results have to be conceived as the Laws of God the Creator and Regenerator." This generous confession on the part of the Intellect opens the way to deal with the moral and spiritual questions as related to harmony and unity in a plain straightforward manner, because the right and true results of the Intellect and Science really mean what men understand to be Law, not only in Nature but also in Grace. It is a strange thought to contemplate that the groping, comparing and reasoning of the Intellect, as in the Books of Wisdom, are all attempts to discover Law, even moral law, because the relations are all about experiences, thoughts and persons ; about God and His relations to man and mankind ; about men and their actions, as right, true and good ; or as sinful, erroneous and evil. If I am able to indicate what I mean, I think we will be upon the right way to define what is meant by moral law ; and at the same time we may discover that the Intellect, Moral-Life and Divine

Grace are not in antagonism but in harmony and unity.

For example, if we take the Books of Chronicles to begin with and sum up all their lines of thought, is it not a great truth that God is revealing Himself to sinful men as the Father in Heaven whose Name and Nature is Divine Love? This truth is involved in Grace and Sacrifice; it is the Law of Love that is being revealed, but men do not really believe and understand all that this Law means to lead them to realise their unworthiness, their utter poverty and helplessness. Take the story of Ezra and the Restoration, it all rests upon kinship and kindness. Cyrus and Persia are akin to Ezra and the Jews in their bondage; thus as brethren, children of the same Father, it is the right thing for Cyrus to give his brethren freedom. It is for them to accept the great gift, as from God their Father; and, at the same time, to notice the fact that restoration and freedom are linked with an Altar and Sacrifice thus pointing to a kinship with Heaven not yet clearly understood. The story of Nehemiah begins with the great sorrow that fills his soul because his home, land, the City and Temple of God are in ruins; the lawless enemies of God, and of the Jews, are desecrating the sacred land, and there is no one who fears, loves and obeys the true God. The City, the Temple, the walls are not physical ruins only; the people are psychically degraded and demoralised; thus the real requirement is a return to God the Lawgiver, to law and to willing obedience to law; the real requirement is obedience to the laws of God in a meek and lowly spirit; and it is the desire of Nehemiah that this great work for God and man should be carried out. It is well to find in all this the Law of Love as applied to God and men; the law of kinship between nations and Heaven, by the way of Sacrifice; the Law of meek obedience under the tuition and guidance of the Holy Spirit. But here the great thought arises, What about the Law of Righteousness as applicable to mankind? Can it be found in that strange story, the Book of Esther and the court of the great king? There the Law of Right as contrasted with the way of wrong and evil is plainly revealed. The ambitious politician despises righteousness, and to glorify himself would willingly murder, not one man only, but a nation of men; and his end is justice and judgment, because the doom he meant for Mordecai recoils upon himself. This can be conceived as the Work of the

Wise Spirit of God and Divine Law. It is true that those who are full of ambition and appeal to the sword perish by the sword ; and it is equally true that those who scheme to bring righteous men to the gallows of shame are preparing the way for their own death of shame.

These, it can be conceived, are the fundamental laws of God, as moral and universal ; they are the greatest of truths which sane men recognise and do not ignore or deny ; but here the tide of thought changes from God and Heaven to mankind and earth, and the first law that requires consideration is the Law of Truth. This takes us back in thought to Job and his friends in the land of Uz ; to the wise men in all ages and lands ; and, what can be seen and heard is the intellectual sages, and theologians, discussing the problems of right and wrong, good and evil, sin and Grace, experience and philosophy, science and religion. These may be conceived as the divisions into which intellectual knowledge can be divided, and thus the question, What is Truth ? cannot really be solved until all these have given their answers as to the relations of true knowledge. That there is a Law of Truth cannot be doubted by thoughtful men ; truth is the entirety of true relations of all that is right, true and good ; it is objective and subjective ; it is to be found in experience, philosophy, science and religion ; it is that climax of thinking where all thoughts are harmonised and unified. As the Truth is summed up in the Person of the Lord Jesus Christ, so the conception is being reached by wise men that every ideal man will become an embodiment of the Law of Truth. The Law of Moral perfection is a great ideal ; there is involved in it righteousness, truth, goodness, justice and judgment. In the Psalms we find sinful men groping after an ideal ; aspiring after goodness, purity, a divine constitution of the world, a Righteous King and a Kingdom of Heaven. In a sense the Law of the moral world is within every man ; he is so constituted ; but he has lost the key that opens the gate into the City of God, and no matter what keys he tries to use to open the gate, they do not fit the lock. All races and religions have failed ; and it is deeply interesting to study in what way Ethicists, ancient and modern, have always failed to attain to the ideals they have cherished. It might be worth while for Ethical idealists, in these days, to study with great care the Law of Moral-Life development. The strange discovery might teach them that they are trying

to attain the impossible ; the Adamic world in which they try to live is really dead and disorganised ; it cut itself off from the Source of Moral-Life, thus reunion by the will, or the works, of the ethical life as derived from Adam, is not right or reasonable. This may appear very strange to those who think that even degraded savages have the moral law written in their souls, to a limited extent ; but the problem is not simple, it goes very deep into the nature of Creation and its root principles. It is surely a mistake to think of any man as attaining the Divine Principle of Moral-Life ; the great truth is that it is derived from God, the Source of all Principles of Being and Becoming. The Germ of Moral-Life in this sense is not definable ; it is traceable back beyond Adam to the Holy Spirit, to Christ and God. Though Ethicists may think of this explanation as pure metaphysics, it is really reaching the Reality, the Fact, by the way of Faith, and pure Science will not deny this truth as being contrary to reason. What, then, is the result ? When Adam sinned and cut himself and his race off from the Fountain of Moral-Life, was the Fountain of Life dried up in Christ, and was He unable to do anything to save mankind ? This is where the Principles of Grace and Sacrifice supersede the Moral-Life world in Adam ; and this is really the problem involved in the Bible. This is where dualism begins ; where Adam and Christ come into conflict ; where Adam is counted as morally dead, and where Christ becomes germinally the new Life, in all its divisions, in mankind. Here arises the strange thought of death and of the resurrection from the dead ; it is an ideal prophetic vision of the death and Resurrection of Christ in time. What the student will see in Adam is that by his sin he put Christ to death within himself, and that death was followed by a resurrection into the Life of Grace in the Lord Jesus Christ. Here it will be sufficient for us to sum up Moral Law as Love, kinship, conformity in spirit to rules of family and society, and to the laws of a nation or kingdom, to the Righteous Life in harmony with the Mind of God, Love of Truth, Purity, goodness, justice and judgment.

There are two other Laws involved in the Books of Wisdom, which in their nature are super-moral. As related to the wise king and his friends who sought after Wisdom, let us name this the Law of Devotion to Wisdom by giving themselves to this service. As related to our friend and helper, the Preacher, think upon him as following the Law

of Self-renunciation, a true philanthropist, seeking to help others in the way of life in the Fear of the Lord and in doing His will. We have been greatly privileged in getting into fellowship in spirit with all these good people of a past age. Let us thank them heartily for all they have taught us ; and, with gladness, join them in their Song of Love, remembering that all these blessings came from them to us through Him Who loved us and died for us so that we might live with, and in, Him.

Enquirer. It was my expectation that you would continue the intellectual and moral study of this division of the Bible into the Books of the Prophets, but, when I reflect upon what you have said, I can see that by converting our friend the Intellect into a cherub of light you have at the same time brought into our company a Moral seraph. This may appear strange to short-sighted people who never see angels, but, after all, it is not so very strange. It is another example of man and woman, husband and wife, their union in marriage ; the domineering husband and the patient degraded wife ; now they are reconciled and see that they are one, they understand that from the beginning they were meant to live together in love, peace, harmony and unity. What I am inclined to suggest for consideration is that the Laws discovered in the home of Esau meet all our requirements as related to the Prophets of Israel. They are in the midst of the conflict of dualism, of Heaven and Earth ; on the one side their ears are open to the Voices from Heaven ; and, on the other, they see before their eyes all the misery and unhappiness on the earth. The Voice from Heaven says, the Fundamental Law of the Universe is Love, love to God and the love of man for man. The voices from the earth shriek with hatred, revenge, strife, murder, bloodshed and war. The Voice from Heaven says, Ye are all brethren, akin, so be kind to one another. The voices from the Earth say black skin and yellow skin are not akin to the white skin ; and even white skinned races have lost their sense of kinship and do not know how they could be kind to one another. The Spirit from Heaven says do not look upon skins, go deeper ; the spirits of black, yellow and white men are all the rays of the same Divine Spirit, and it is because they are spirit they see and know. The voices from Earth deny this truth and say that the white man's spirit ordains order and law, and the black and yellow are slaves and servants ; these in their

turn hate such an idea and thus all kind of antipathies. But, remonstrates the Voice from Heaven, the Minds of all men are meant to be like the Mind of God in all that is lawful and right. The voices from Earth cannot agree about what a Mind is ; or about what is Mine, as compared with Thine. The covetous man claims all as Mine ; beggars have no rights, they never can possess anything. Here the Voice from Heaven says, do be reasonable, think what all these things mean, Love and obey the Law of Truth. The voices from earth jeer, mock and cry out, What is Truth ? We know what it is to be cunning, self-seeking and even keen politicians and intriguers, but we deny that there is any standard of truth apart from what we find useful in our own interests. The Voice from Heaven says, this is sin, it is self, selfishness and self-assertion ; it is choosing the way of death and destruction. Be assured of this fact that Goodness and Justice cannot remain quiescent under such conditions, because in them are involved persons, duties and obligations. It means revolution on the earth, the rejection of God the Lawgiver and Christ, the Prince of Peace ; it means darkness and a moral chaos, for no Holy Spirit will be seen, felt or known in the world, if men are so mad as to take their own ways, become the slaves of the lust of the eyes, of the flesh and of the devil. The response from earth is, what care we for God or Heaven ? Let us alone to enjoy ourselves after the flesh ; give us games, horse-racing, gambling and excitement ; give us things of beauty and art that will never perish ; give us novels and scandals and everything that is psychically spicy. Or the cry may be, give us crowns and kingdoms, the glory and the splendour of earth ; empire, nations, communes, trade-unions ; give us discontent and jealousy of class and class ; give us wars, slaughter, revolutions, anything that cowards dread, and we will be emperors, kings, rulers, despots, aristocrats, plutocrats, or even democrats, bolshevists and communists. But I must restrain myself, because truly all this is like the froth on the top of the pot, the scum over the furnace. It is below, in the great world of mankind, that men are to look for the pure gold. It is not my part to play the moral schoolmaster, so I will end my tirade by giving thanks to God that there are so many loving, kind, meek and gentle, straight, truthful, pure, good, just and worthy people in the world. I have yet two messages from Heaven to wise men, and now it is to encourage them to be

still more earnest in their efforts to gain wisdom ; they are the Consecrated ones who have come to save and bring blessing to mankind. Of course there are foolish people who do not value education, schools or universities, teachers or professors. May God bless the wise in all that they think and do, and may they never forget that their great privilege and duty is to walk in the Master's footsteps, ever doing good in thought, word and deed. The other message is to the venerable preachers filled with ripe experiences of life. It is for them to realise that they are truly dedicated to the service of God and man ; the message to them would be never forget the good old preacher and all he said and did ; begin where he left-off with the text, Fear God, love and obey Him, for this is every man's duty, and go on to expound the messages of the Supreme Preacher of Truth who told His followers that they were not only to love God, but love their brethren of all mankind.

Student. My dear comrade, what can I think, or say, in reply to your remarks about the moral world and about learned professors and wise preachers ? An enquirer are you ? Let these wise men get hold of your thoughts and words, your audacity in carrying messages to them, and who knows what the result will be ? I have enjoyed your companionship very much, and before we part I should like to indicate lines of thought upon which, I think, we are likely to find harmony and unity. I agree with you that we are of one Mind about the Prophets, and Christ fulfilling all the past in Himself, that we do not require to seek for any further harmony and unity in this direction. The same thought holds good about the Coming of the Holy Spirit ; the establishment of the Church and its extension ; the Ascension and glory of the King, the government and the permanence of the Church, and in what sense the Book of Revelation is the final Revelation given to men about the Kingdom of Heaven and the City of God.

I. There are, I think, at least eight lines of thought where the world of knowledge possessed by men may be conceived as being reducible to eight principles in each, or related ultimates of thought. Let us take what we can term the Creation Principles, the great world in which man lives ; facts that are objective to his own Mind. These are named : 1. Force or Energy, the Almighty Power of God. 2. The fact known as Life with all organic forms and functions, the Life of Christ. 3. The Spirit with Power to

know sensations and thus to be brought into touch with the objective world, as derived from the Spirit of God. 4. The Mind-Life that receives and conceives sensations, thoughts and ideas of the imagination, the work of the Spirit of God. 5. Man is endowed with the Power of Intellect to compare and reason upon his thoughts so that he may build up within himself a world of thought in harmony with the Work of the Spirit. 6. The Moral-Life, that may be said to be the Creation of man intellectually, which, if rightly constructed according to order and law, as living, would be the reflection of the thoughts, and a true image of God in goodness, purity and justice. This is the ideal conscious moral man; what man was meant to become by his Creator; disobedience and sin intervened, the reflected glory disappeared and man become an outlaw. 7. By the Free Will of God, the doorway of Grace was thrown open; and the Power that could save from sin was revealed. 8. With that Power that could save there came a Divine-Life that could live among men as a Man, suffer the penalty for sin, die and live again in the life Eternal. The deeply interesting point in all these Realms of Power, and worlds of Life, is that they follow the order of Inductive Science; they are separable realms and worlds of thought and the end in each is the related Ultimate of thought.

II. The second of the series will be found in the Generations in Genesis. 1. The Generations of Heaven and Earth as the Power of God for Regeneration. 2. The Generations of Adam as that of Life, with the revelation of Enoch as inheriting the Life Eternal as typical Incarnation of the Living Christ. 3. The Generations of Noah, the vision of sin and judgment; and, by the Spirit of God, the Way of Salvation for those who feared, loved and obeyed God. 4. The Generations of the Sons of Noah, the Saved race, who entered into and Possessed as their Inheritance the Earth. 5. The Generations of Shem; those who sought after and exalted the Name of God, seeking for Divine Illumination and aspiring after true relations of knowledge. 6. The Generations of Terah, delayed on the way, sadly troubled about such thoughts, as reasoning, duty, obligation; a journey to a better country; the wisdom of the Babylonians now dead; the duty of the living, in this world, and the prospect of a brighter and happier promised land yet to be enjoyed. 7. All these Generations

are summed up in Abraham, the Father of the faithful and the Friend of God. He is the type of the coming Man, the Son of Divine Grace; and it is through him and his Seed that all nations are to receive Blessing. 8. Isaac, the beloved son, carrying the wood for a burnt offering, is the type of the Lamb of God that taketh away the sin of the world. Here the Generations are to be conceived as related and ultimate; the order is similar to that of the Creation Principles of Being, but as can easily be seen, they are all living generations.

III. The third of the series continues the Generations as psychical; they form a new order in the Spirit as applicable to men, their families, nations and history. 1. Germinally, Ishmael is a son of Heaven and Earth, of Abraham and Hagar also of Egypt. 2. Isaac is the son and heir of Abraham by Sarah the Freewoman. 3. Esau is the twin firstborn son of Isaac by Rebekah, the son who claims, and sells, his birthright. 4. Jacob becomes Israel, through many trials, and he becomes the founder of the nation known as Israelites and Jews. 5. These are the psychical germinal thoughts of the Holy Spirit as prophetic; they are more fully revealed in their order in the Bible; thus Ishmael is fulfilled in the Desert, and in all desert places where there is strife. 6. Isaac is fulfilled as a nation in the Israel of the conquest and the Commonwealth and Kingdom. 7. Esau fulfils his career as a nation in Edom; and intellectually and spiritually in the Books of Wisdom. 8. Jacob has his fulfilment in the Restoration and Judah; and in the coming of Christ, the Lowly and the Exalted, there is the fulfilment of all that was prophetic in the Life of Joseph, as the ruler over the Egyptian world.

IV. This conception of the vision of the work of the Holy Spirit in men and nations requires a strong flight of the imagination, only it is spiritlike; there are processes, purposes and ends; but the onlookers cannot see the ends, because the vision is psychical, and as yet he has not received the power to deal intellectually with all the relations. This series begins a new order; it is that of the psychical Mind-Life; it has to be studied in the history of Israel as a nation and kingdom, and the wonderful result is, that the student begins with typical men. They are also living germinal conceptions in his own mind; and semi-consciously the man finds a nation being organised within himself, he knows not how. 1. Abraham brings him back to Faith in

God and many precious promises about the future. 2. Isaac speaks of a great Hope in Christ. 3. Jacob comes with the voice of warning, and of Patience, for this quest of Salvation is beset with cares and troubles, and there is much need for waiting upon the gracious Holy Spirit for Divine guidance. 4. In the very heart of all these troubles, the voice of Joseph can be heard saying, Fear not, in our Father's Home of Love there is Bread for all, and all the children are welcome to the feast of Love. 5. The words of Moses are not all so pleasant and agreeable; but it is marvellous to think how he burst open the prisons of Egypt with the cry of, Mercy from God! cast away your chains of bondage; go forth as freemen, and return to your home in the promised land. 6. The word from Joshua is this: be men, purify yourselves, be whole, good and just, then you will conquer your enemies, see the Face of God, enter into your rest and enjoy peace with God and men. 7. Judges, a Commonwealth, sin, sorrow, and subjection to cruel enemies. Now Israel needs a man who can be their prophet, priest, ruler and judge, like Samuel; the one asked from the Lord and given back to Him again. This is the key to the problem; if men ask blessings from God they will be blessed; and then with thankful hearts they will give all they have, and are back to God the Giver of every good and perfect gift. 8. David, Beloved, Chosen, Protected, Blessed, Strengthened, Victorious. Love again, the Love of Consecration and Dedication. It is all there and much more; it is City and Land, Temple of God and Glory; it is more than the heart can receive and understand; and yet all this has a resemblance to the Mind of God, of Christ, of the Spirit of Christ, of Man, and Mankind.

V. Here the series of thoughts is a little difficult to grasp. The thoughts naturally turn to the Books of Wisdom for guidance, but Esau and the Intellect are such subtle powers, it is not easy to hold them; and really, the question is not so much what the Intellect has done as to analyse its being and becoming, and thus try to understand the Principles and the order of its development. 1. The strange thought is that the Intellect is cradled in sensation; in a sense it is the creature of the senses; and before sensation it knew nothing. 2. With sensation there was awakened Perception; Object and Subject became one, the earliest marriage known. 3. What followed quickly was

Reception and the welcome home. 4. Love embraces ; there is Conception and the most marvellous infant in the womb of time, the human Mind. Here the student will say, How strange, this is like repeating the series in Genesis in Creation, the Father and the Son, the Holy Spirit and the Work of the Spirit, and these are the fundamental Principles of the Mind of Man before any intellectual power to relate thoughts is known. 5. Do not hurry on the development of this wonderful child too fast, give him room to play ; let him use the wings of his imagination, send him down to the seaside to bathe freely ; let him compare all things and thoughts, and now bring him home and send him to school. Even here not too many hard lessons to begin with ; let grammar, logic, and mathematics wait ; they are not good food for growing Intellects. Be reasonable, first milk food, then what is solid, and, in due time, any intellectual food that is nourishing. As with the body and the Mind, so with the Intellect, let the development be gradual, homely, useful, reverent and devout ; let the foundations of character be safely and well laid ; do not forget that all this is preparation for the journey of life, for the cherub child has to find his way home through many perplexities and difficulties to the land of promise and the City of God. 6. The free Intellect, in due time, discovers that it is not quite so free as it imagined, because in the way there are not only hedges and ditches to be avoided ; there are barbed wire entanglements that hurt, rules and regulations that have to be studied. What is still more serious, there are Divine Laws that are limitations ; and overlooking all these Laws, the Lord of the Way may be seen, and His Voice heard saying, How do you fare upon your journey ? This is where the Intellect may find the Wisest of Friends to give good counsel for the Moral world of life ; and he is a wise man who chooses to walk where Love reigns among kind friends who obey God's laws and love Him. 7. There can be no question about the Lord of the Way. The Intellect will soon discover the nail prints in hands and feet, and the thorn marks on the brow. He is Divine Truth and all the treasures of the intellectual world are His by Divine Right. 8. The consecrated Intellect bows in lowly homage before the King of Grace, the Saviour, and now the life is that of Dedication to the service of Christ, and this is heavenly riches far more precious and satisfying than all the wisdom of schools and universities.

VI. As we have the Intellect now joined with us in mutual friendship, it is not necessary to enter into details about the Moral world and all it represents. 1. The fundamental thought is Love; and this is what we are told, God is Love; He loves mankind; they live in God, and God lives in all men. 2. God as Father in Love makes all His children akin in Christ, thus the Law of Kindness is obligatory on all men to love one another. 3. The Holy Spirit is Love, Kindness and conformity to law, thus the necessity of loving and obeying Law. 4. The Law of Righteousness must be Right, it is the Mind of God and the Work of the Holy Spirit. 5. The Law of Truth arises out of the Law of Righteousness; it is the Mind of man covered with the garment of Christ's Righteousness; it is translation and radiation, and in this sense it is Illumination. 6. The Law of Goodness and Justice is also the way of holiness; it is becoming Godlike and reflecting His image; it is not only Purification, it is Purity, and thus becoming fit to see the Face of God. 7. The Law of Grace is that of Consecration, and of giving and forgiving; it is the ideal for man on earth, and it is derived from Heaven. 8. The Law of Sacrifice, or self-renunciation, is that of service to God and man, and the Ideal for all men is the Lord Jesus Christ, the Saviour.

VII. The seventh series leads us straight into the Presence of the Lord and Saviour. We sit at His feet on the Mount of the Beatitudes, and, regarding Him as King, Lawgiver, Teacher and Guide, we listen to His words making known to His disciples the Blessed Way from Earth to Heaven. We are so familiar with the words contained in the Blessings that we do not, as a rule, think upon them as the Principles of the Way of Life and that they are in very deed independent realms of thought that require careful study. 1. The first Law that brings blessing to a man, and to mankind, is being "poor in Spirit"; it is to reject the world and all its treasures as of no value when compared with the riches to be found in the Kingdom of Heaven. 2. The second Law is that of sorrow and repentance on account of sin, and it is looking to Christ for forgiveness and comfort. 3. The third Law reveals the new spirit in meekness, it is discipleship; it is the first-fruits of the Spirit; it is freedom and an inheritance that is spiritual. 4. The fourth Law is that of Righteousness; it is to hunger and thirst, to be right, and it is to be filled with all that is

right, true, good and equitable on earth and in Heaven. 5. The fifth Law is meant for the Christ-like disciple ; he has received Mercy from God and now it is his duty and privilege to be merciful in spirit to all who ask forgiveness. 6. The sixth Law of Blessing is to follow after Purification in heart and soul, because men thus come to see the Face of God in Christ and in their own souls. 7. The seventh Law of Blessing is that of becoming a peacemaker among men. Heaven is the Kingdom of Peace and Grace ; and where Grace reigns in peace that is Heaven and those who dwell there are the children of God. 8. There is an eighth Law in the Beatitudes, but according to the thoughts of men it is most difficult to be able to bring the Mind into conformity with it. Persecution is said to carry in its bosom the realm of Heaven ; and when there is evil speaking and denouncing for Christ's sake, then the reward is great and heavenly. This truth is one that applies to all who suffer righteously for Christ's sake, in all the ages. This is also known as the Law of Sacrifice and of Dedication to the Divine Will ; it is where self and self-glorying are dead and buried in the grave of self-renunciation.

VIII. In this eighth series, there is a change in the attitude of thought. The Blessed way is to live in the living Church of Christ, as related to the Holy Spirit, the Giver of all spiritual gifts for the nourishment of Christ's spiritual body. 1. The Spirit gives, it may be to the very unworthy, like Saul, the apostleship ; that is, to bear witness that there is Divine Power in Christ for the Regeneration of sinful men. 2. The Spirit bestows upon others the prophetic spirit of Life, embracing in this thought all that arises by development out of life germinal. 3. To some the gift is that of being able to teach others ; here the thought that comes into view is that the teacher has been taught by the Holy Spirit, and now he is sent forth as a spiritual teacher to become the means of spiritual blessing to others. 4. To some the power is given to work miracles ; here no apparent limitation is found ; this is as the Mind of the Spirit ; all the works of the Spirit are to men as miracles, because they do not know the essential facts out of which all things arise, and they do not know or understand the method of the working of the Spirit, neither do they comprehend His finished works. It is a great truth that Creation is a Miracle of Divine Power and Wisdom, and it is no less true that Regeneration is a Spirit Miracle even

more wonderful. The Mind of man is a miracle, and a gifted miracle-worker works no new miracles ; he carries on the miraculous works of the Spirit, but no more understands the method of the miracle than he does the Miracle of his own mind. 5. The gift of healing is a great gift for any one to possess : it may well be named the merciful gift, because the healer is really a restorer. He changes what is unhealthy back to a healthy condition ; he changes what is in a state of disorder and places it in order ; and what is demoralised he makes good and well pleasing to God. 6. The human, moral, and very useful gift of the Holy Spirit, which all are meant to some extent to possess and use, is that of being a Helper. The tendency may be to despise this gift and think of it as something very common ; but to be a willing and efficient Helper of others is a great grace as well as a great gift, a means of joy and gladness to others and of happiness to the Helper. 7. There is a gift of administration and power to govern well and wisely. This is what all ministers, elders, deacons and workers in charge of work should desire to possess ; only they ought never to forget that the Example they should ever seek to follow is the Lord, the Saviour, the Son of God, the Head of the Church. 8. There is a gift of the Spirit known as Tongues and interpreting them. Here the thought is that diverse and strange tongues are signs of divisions that should not exist ; the picture is the Tower of Babel and its workers before the Dispersion ; this is a step in the right direction, it is toward harmony and unity in thought, word and deed.

These are the eight series of lines of thought that differ in their form and order as found in Nature and in the Bible. Others can be traced as in the Ten Commandments and the Lord's Prayer. In how many forms this eightfold order is to be found in the Bible who can tell ; but in this synthetic study it is made very plain that the eightfold order is as the very music that is found everywhere ; and it may be that this is the direction for study in the future to discover the Harmony and Unity that exists in the universe.

CHAPTER XI

HARMONY AND UNITY IN NATURE AND GRACE.

Enquirer. The eightfold way, which you have taken to prove that there is harmony and unity in Nature and in the Bible, is full of interest, and the whole line of thought requires careful study. The problem of Order and Law as Divine, as from God, is made plain; and the Law of Development will be accepted by those who are in a position to understand what is meant by a First Cause, Processes, Purposes and Ends. I quite understand that your order of thought is from God to man; and I do not think it will be out of place for me to take a glance at man from the earthward side, and try to show in what way he may learn important lessons from Spectrum Analysis.

That the race of mankind is living in a fallen condition requires no further proof. 1. That the race does not know, or conform to, intellectual Order, or to moral Law, is quite plain. Man is, as a sinner, dead to God and righteousness, and he is too much alive to self and all that is self-seeking. 2. Sin and selfishness are the root causes of disease, disorder, demoralisation and death. 3. In the fallen state the spirit of man is perverted, dark and self-centred. 4. The Mind of man, known as the heart, is a chaos; he does not understand the source of the emotions and passions, it is corrupt and wicked. 5. The Intellect is perverted from truth, and thus it is too much in love with what is erroneous. 6. The human Moral-Life tends to hatred, unkindness, pride, self-conceit, impurity and ambition. 7. Where Grace ought to reign, there ignorance and darkness reside; God is ignored, and Christ is despised and rejected. 8. Where the Gracious Spirit of Truth and Grace should maintain order, law and love, there may be disorder, lawlessness and hatred, self-seeking and self-glorying. All this may be rejected as a one-sided conception of the nature of man; it is not the Ideal of what man ought to be; it is not the naturalistic and ethical ideal according to evolution. Thus the problem for the future is how to discover intellectual order, moral law, and how Grace and Sacrifice will in the end reveal

harmony and unity of thought as the result of Gracious Love.

In your reasoning about the Revelation of Divine Grace from God to man, it may be said that your order of thought is religious, or theological. I raise no objection to this, for the simple reason that what ought to be expected when God's thoughts are known truly, is, they will reveal order and law. Let us now take for our text the words, "God is Light," and using the natural light as a parable, and guided by law in Spectrum Analysis, see if we can trace a spiritual way back to God by this means. 1. Where the sun shines there is light; a ray of light entering a dark place makes a way for itself that can be seen in the darkness. Place a prism in the path of the light; the result is refraction and the glorious solar spectrum with all its varied rates of motion, vibrations and bands of colour. Reverse the process through another prism and the result is the star or spot of pure light. The light came from Heaven; and one ray was as the microcosm of the universe of light. God is Light, all light comes from God; all light returns to God. This is the miracle and the mystery of Creation. 2. Pause, and think what this means. The ray of light came not alone; in its very heart there was the Germ of Life. No light then no life. With light, life, organs, functions, a living body for men to study who are in possession of the light of life. 3. Light, Life, a body organic, is that all? No indeed; in the light there came a Spirit of Light that knew all that was in the light. The Spirit made the body a place to dwell in; and in the body, by the special senses, it responded to, and corresponded with, the great macrocosm universe in the light of heaven. Here ideally, truly, and as thought, there was a repetition of the ray of light in the Spectrum and the light of knowledge. There was a wonderful personality who could say, because "I think, I Am": I am not only light and power, I am the power that knows and wills. I am like the Divine Spirit, the Source of all knowledge. 4. As the body is the companion of light, so the Mind-Life is the helpmeet of the Spirit in receiving and conceiving knowledge of ideals and thoughts. Though men may not know it, this also is a world of life as psychical; it is like unto, and comparable with, the great world of life physical; in a sense it is the microcosmic universe of thought-life as a summation and as a prophetic revelation. The Mind of man is like the Mind of the Spirit of God;

both are mysteries, and it is given to man to study his own Mind, so that he may discover the Mind of the Spirit of God. 5. That ray of light, as a wonderful beautiful Spectrum, is a great mystery to study ; but here is a still more wonderful mystery. If the student had been able to see all that was in the ray, he would have seen a cherub clothed with power, knowledge, life and light. What may appear very strange, he came dancing in the light, having in his hand a sword that could divide matter and energy ; a body and its organs ; a Spirit and its ideals ; a Mind and all its possessions. This cherub has become known as the Intellect that compares thoughts and reasons about their relations ; it is the prism used by the Spirit of man to refract and place in order all that exists in the Mind as ideal thought and truth as light ; the result being, in due time, a scientific microcosmic universe of thought beautiful, right and true, a synthetic representation of all that is in the great universe in definable order. The stages of development are the forms in Spectrum Analysis ; the thoughts gained by the Spirit by transformation ; the thoughts in their true relations in definite, scientific order as an intellectual spectrum ; and now what is required is a corresponding prism perfect and true, and the result will be harmony and unity in scientific truth and light. 6. Hand in hand with the cherub came a seraph, lowly, holy and good ; they became one as subject to order and law ; but, here the trouble took shape. The cherub was too light-hearted to conform to the law of love ; it sought after the beautiful, the pleasant and what would give wisdom and power, and the result was a fall and failure ; a sad and downcast seraph and a dark chaotic home where there was jealousy, strife and hatred instead of love, kindness and obedience to law. This is where the vision of Eden fades away ; it is where darkness, sorrow, pain and death begin ; it is degradation, and it is fear of the Sword of Justice. 7. No order, no law ; no prism, no spectrum ; it is all negations and perversions. Yet the ray of light is still there ; it changes not. The form of the problem has changed ; the children have become lost in the earthly darkness ; the Father and the Light from the sun are gone, and they cannot find the way home. Here is the mystery of Divine Love ; it is giving, always giving ; most wonderful to think upon, it is Grace, as giving and forgiving, as seeking for and finding the lost, as Light, Life and Blessing. The thought here is that in the ray of

light from Heaven there is a beam of the Light of Grace, and this beam is the vital, radiant heart of the ray of light. It is Regenerative, Incarnative and Restorative; in fact, it is the Light of light, and apart from this sevenfold Light all would be negative and darkness. This is a thought to ponder over; it is the mystery of Heaven and Creation, and for fallen mankind it is the Glory of Regeneration. 8. Grace is the Light Divine; the Prism is Christ, the Light passes through Him and there is refraction; then all other prisms and spectrums in forms, thoughts, ideals and scientific order are swallowed up in the Divine Ideal and Real; in other words this is the Lord Jesus Christ as seen in the light of the Gospel of St. John; the Light, Life, Way and Truth for all who love and put their trust in Him. But here arises the thought, the ray of light strikes the Prism, for a second there is darkness, a change, order, law, and what a climax, the glorious revelation of the Divine Spectrum that is from Heaven and heavenly. The Ray of Light has been analysed, how is it going to be synthetised back into a ray of pure light? The reply is known; the Spirit of Christ, of Light and Truth intervenes, and, as a perfect Prism, re-refracts the Spectrum into the pure light of truth for mankind. The cycle of thought is all Light and Truth, Life and Divine Gracious Love; and every man, woman and child who receives, loves and obeys the Lord Jesus Christ, germinally, psychically, really and spiritually, receives Him as Saviour and Lord.

Student. I have enjoyed your interpretation of the parable of Light and Spectrum Analysis, and have no difficulty in following the analogies you have found in the four worlds of thought. I would even go so far as to say that the cycle ends in harmony and unity as related to the realm of Light and Truth. It has occurred to me that the parable of Light is in its nature objective; it is what is seen as visible, perceptive, ideal, illuminative, and, as you suggest, it is as from the ray at sunrise to the perfect day of radiant light. What I have to suggest is that there may also be a parable of Life as subjective; only care must be taken not to think upon these as in opposition to each other; rather they are correlated as the body of a man is with its environment; or, as matter and energy in the body are related to the principle of Life. The parables are not, in the order of Nature, opposed, but in reality constitutionally they form one world of fact and thought. There arises

the question of priority in time. Light, or Force, is first in order, and Life follows when Force becomes plastic and material. It is important to think upon these principles of Being in their order of development. Light, or Force, is the first in order to produce energy and matter; Life is al, organic, and it becomes personal as a cause, processes, purposes and ends.

1. Life, as an ultimate principle of Being, is co-existent with Light; it is not known what they are in essential Being; they are compared and it is known that they differ. Life, as parable, is like Faith; it is invisible, yet there is no doubt it exists even though it cannot be seen. 2. Life becomes germinal; in other words, it is an involution, and as such, as parable, it is a Hope, Heaven and Christ. It is a precious promise prophetic of the future and what is promised will in due time be realised. 3. If Life can be compared with Faith and Hope then it may be expected that there will be made manifest what is equivalent to the Spirit in Life. It will not only become an organic body, but the body will live in the Spirit, and in it there will be organisation and perception and what is conceivable as knowledge or the power to know. Life, in this sense, is personal and prophetic as to the future; it is to be compared with Ishmael, Isaac, Esau and Jacob and their generations. 4. Life, studied as parable, may be summed up as the Mind of Man, the Mind of Israel or the Mind of Christ. It is Law and the fulfilment of all laws in Love. It is not only the Work of the Spirit as operative; it is what the Spirit has wrought in Nature and in Man. Life is Heaven and Heaven is Life when viewed in the light of the law of Development. 5. Here the problem of Life, as related to fallen man, the generations of Heaven and Earth and mankind comes into consideration. The Intellect is brought into vital relations with all the problems of Life; and if it is comparable with a cherub, a light-hearted, sevenfold spirit of power, with a keen sword for comparing, discussing and settling the problems of life, then it is of great importance that this power, with influences so extensive, should not only know what is right, but above all be subject to order and law, to all that is involved in a creature under the limitations of law. In the world of Life this is where man becomes conscious, a person with privileges, rights, obligations and duties; therefore it is of the greatest importance that the Intellect, as the power to know the true

relations of thoughts, words and actions, should not neglect to consult with, and conform to, all that is involved in Moral-Life and Law. 6. If the Moral-Life is made subject to the wayward desires or aspirations of the Intellect then the result must be fatal, because what this amounts to is that Force, Energy (in fact, the sword) becomes autocrat, lord and dictator. The Moral-Life, which in its nature is subject to law, is deposed from governing and becomes, willingly or unwillingly, the slave of the domineering Intellect. Is not this the history of man and of mankind during past ages? The bludgeon, the sword, ambition and cunning have ruled mankind; and it is only at this stage of the history of mankind that men begin to see how very wrong all this must be, how unreasonable; and what arrant fools kings and wise men have been to think that such a method of government could be in harmony with true wisdom or Divine Moral law. This is what darkness and death mean; it is shutting out the light from Heaven; it is ignoring God, Christ and Moral Law. It is the worship of self and the service of the devil; and how sane men can believe that this will bring peace and happiness to mankind is beyond comprehension. 7. This is the parable of Life in the light of what is earthly. It is another reading of the story of the Fall of man; it is the ghastly parable of the intellectual Adam-man and all that he has done to claim and possess his heritage as the first-born son of earth. What thoughtful, God-fearing, Christ-loving, spiritually-minded men are being called upon to do, at the dawn of this new age, is to turn away with abhorrence from self, the devil and all his evil works; to seek first the Kingdom of Heaven and Righteousness, being assured that with Christ's Kingdom Regnant on the earth all other blessings will be freely given to mankind. 8. To sum up these parables of Life and of Light, the thought of the harmony and unity in Love can be conceived under these forms; Light is the Revelation of Divine Power from Heaven, a manifestation from God the Almighty. Life is a Divine Cause and with it there are revealed Processes, Purposes and Ends; and the Lord Jesus Christ, the Son of God, is this Life. The Spirit, as Power to Know, links the Objective Light and the Subjective Life together and these three are One; this differentiation is required by man as a means of education. The Work of the Spirit, in Creation and in Regeneration, is required as a means of perception and conception by man, so that he

may as a creature of God respond to, and correspond with, the Mind of God. This is the fourfold creative revelation in Genesis ; it is where man receives intellectual power to see, know, understand and reason, upon all that has been revealed in Nature and in Grace.

God's Word, as a Divine Revelation, is the Light given to man and to mankind. Only in this Light can men see rightly and truly ; know what is revealed in the Light ; understand its many phases ; and reason upon what it reveals. The Light of Truth is found in all the Germinal Generations and it is seen as radiant in Abraham. The Light is obscured in the land of Egypt, in the great world of human power and wisdom ; but it is seen in the Desert in the Light that guides by night ; it is known to be in the Holiest Place in the Ark ; it becomes radiant and glorious in Solomon's Temple ; and, all these things, as objective forms, are given to men that they may understand what Light means. Ponder upon these mysteries ; reason upon and try to comprehend the thoughts of God. The story of Israel is the psychical Revelation of Light and Truth to every man ; it may be almost lost in the world of Babylon by prizing too highly the psychical and the man, and forgetting mankind and history. The Light may be changed into darkness in the great world, or only rays may be seen flashing forth from time to time among the nations, but again it converges into the light of Judaism. It comes full-orbed to men in the Lord Jesus Christ ; and it was given to three witnesses to see that Light Radiant on the Mount of Transfiguration. Another eclipse took place in the Garden, on the Cross, and in the Grave ; but on the Sabbath the Light put the darkness to flight. Since that time the Light shines in Glory in Heaven and on the earth ; the rays of the Spectrum are innumerable on the face of the earth, and the followers of Christ are expecting to see soon the re-refraction of the Spiritual Light, and the Light from Heaven radiant in all lands.

The Bible, as thus viewed, becomes a wonderful Revelation of Light, an objective parable to be prayerfully studied. By this Light men see light and all that is in the Light ; they see that it is possible to know even as they are known. Can the Bible be studied as the Book of Life, the objective parable of its Processes, Purposes and Ends ? Light reveals ; Life is far more subtle, it conceals ; it involves, changing what is dead into the living, and the mystery of

Life no man can explain. Life becomes germinal, as Natural and Spiritual, and the most interesting problems are to be found in the realm of Biology. The Processes of Life in the Bible may be summed up thus: all germinal forms can be summed up, manifested, in one man; that man is Abraham, the faithful and obedient, the father of all the faithful, of all those who have responded to the Call of God and have set forth on the quest to find the promised Land of Life and the City of God. This conception of Life is fundamental; it is the Life of Faith from God; it is union with God in Christ; it is walking by Faith as seen in all typical men who are faithful to God; and Faith has its reward because all those who love and obey God believe in Him and are rewarded by Him. Faith and Hope are angels indeed; they dwell in the psychical world of the childlike; they are their blessed companions; and it is quite true that they have sight and insight, they enjoy the Beatific Vision, for they see the Face of the Father in Heaven. The pathway of life for adults requires the constant, watchful care of the angel Patience. The Bible points to prophets and sages, who, on the tops of the mountains, were ever on the outlook for the Light of the coming Day, for the King and His Kingdom, for the Living One, the Christ, the Saviour of the World. In Him His followers found the Light of Truth, the Life of life even the Life Eternal; and what the Bible reveals to men is that He is the Resurrection and the Life for the race of mankind. In His Own words He came that men might have life and have it more abundantly; and His Holy Spirit of Life is carrying out His Purpose in Life by endowing men with the Life that is in Christ. The end is not yet; but, in the Vision of Love, it can be seen to be the Life of Christ in God to all who Love Him and seek to walk in His footsteps.

Enquirer. It is deeply interesting to go on discovering these many ways of Harmony and Unity in Nature and Grace. It is as if we were drawing very near to the City, or even inside the gates and on the City wall; and, lo! all the roads can be seen converging toward the City from East, West, North and South. The roads have many pilgrims upon them and all the gates are thrown wide open to receive them. It is possible that the travellers have all had similar experiences upon the way to the Land and City; and it will be very pleasant to listen to them as they rehearse

to one another the notable events which they remember. The little children will speak of their adventures in what was to them like fairyland, where the light was natural and made all things beautiful; and how they were interested in life, in all its forms, and its magic-like methods of Development, from seeds to trees, from flowers to fruits, from childhood to old age. Those more advanced in life will tell one another how they had occupied their time in the pursuit of philosophy, or wisdom; how they had tried to solve the problems of instinct, intuition, sensation, perception and conception, always discovering that in their own minds darkness was regnant; that what they required was light and truth; and in what way they failed to satisfy themselves, or their friends, in giving a reliable explanation of the mysteries by which they were surrounded, and the still greater mystery of their own Minds. What is expected is that the sages, the prophets, priests and grey-headed fathers and grandfathers will discover and follow the way of true Religion, and that the children, the younger and elderly people, will follow the pathways of pleasure, wealth, ambition and worldly prosperity. This is not so; the Divine Teacher has truly said of the children, "theirs is the Kingdom of Heaven." To a young man He said, "Thou art not far from the Kingdom." Religious professors, who thought they were in the Kingdom and safe, were running great risks, because those who were thought to be outcasts would enter the Kingdom, sit down at the table at the great feast, and the self-conceited, proud Pharisees and Scribes would be shut out. The Law that governs true Religion is not that of self-approval, self-assertion, works or self-glorying, it is that of being poor in spirit, penitent, meek and lowly in heart; it is following, and receiving, the Light of Truth from Heaven, the Righteousness that comes from Christ, cherishing His Spirit and conforming to the Law of the Harmony and Unity in Love which brings to man and mankind the Gospel of Peace and of Goodwill. This is where true Religion excels in Glory, far beyond Experience, Philosophy and natural Science. They are all good when they find their places, as subject to order and law. They are useful means of education, discovery, and of finding out true relations of thought; but Spiritual Science is the true knowledge of all that is revealed in the Bible as the Way of Salvation, the Love of God, the Grace of the Lord

Jesus Christ, the fellowship and Communion of the Holy Spirit, and how men may live together in the Harmony and Unity of Divine Gracious Love. This is the summation, the end of all Law; it is to know that "God is Love"; it is the great discovery that the Son of God, the Saviour, is not only Light and Life, He is the very Image of God our Father in Heaven. He is the Way to the Home in Heaven, and His Holy Gracious Spirit is our Guide on the Way to the Heavenly Home, to the City of God, and the Life Eternal.

Student. As enquirers into the Law of Development and the Harmony and Unity of Divine Wisdom and Love, let us conclude our summation of this subject in the fourfold division that has occupied us in our studies.

1. Man as Student finds that objective Nature is all inclusive as his environment for gaining knowledge; and what he requires to study is the order of Development in the worlds physical, psychical, moral and spiritual.

2. The Constitution of man as physical is organic; he is endowed with a Mind that is instinctive, intuitive, knowing, sensuous, he is intellectual and moral, and also subject to spiritual ideals in a world that is spiritual.

3. The Constitution of Mankind can be conceived as physical in a physical world, all men ought to enjoy freedom as related to things, as subject to order and law in families, societies, nations and mankind. This is Socialism. Under Law all men are equal; they know that it is so. This is Democracy. All men are brethren, but they are not equally gifted; thus the necessity for order, law, a constitution, parliament and administration. This is constitutional representative Government.

4. This sums up order and law as objective and unconscious; as subjective and semi-conscious; as moral and conscious. Man has sinned, failed to conform to law, thus the necessity of Grace and the World Spiritual. God is First Cause and Lawgiver, All in all in Divine Wisdom and Love. The Lord Jesus Christ is the Perfect Ideal in Grace, the Image of God, the Saviour, and Man's Example. The Holy Spirit of Christ is Lawgiver and Administrator as Universal. The Creation and the New Creation in Christ is the work of the Spirit. This is the Kingdom of Heaven in Love, Law and Grace, and all in this Kingdom are free, equal, brethren, and the children of God by Faith in the Lord Jesus Christ.

Enquirer. This study of the Harmony and Unity in Nature and Grace, as brought out in Light, Life, the Bible, Man and Mankind is interesting and, I doubt not, the more fully it is studied the interest will increase. I have the feeling that we have not given sufficient thought to the moral world of Mankind, at present in such a critical condition, and it may be that the problems of Grace and Regeneration have been over-studied. What can be assumed is that Regeneration is the way to moral Restoration; and if the way followed has brought about this result then our labours have not been in vain.

The important problems to solve are: Love to God the Father in Heaven, and how all His children should love one another and live together in the spirit of harmony and peace. Thoughtful, wise people agree that the present condition of humanity is a shame and disgrace to moral creatures; ethics have failed; thus Grace alone can bring about Regeneration, Salvation and Restoration.

What I would suggest for consideration briefly is that the Moral World can be studied under the four-fold form that we have found so useful, as physical, psychical, moral, and spiritual; or, if wise men prefer the philosophical way, as particulars, individuals, generals and universals. The fundamental laws of the Moral World we have placed in their order as follows: Love, Kinship, Meekness and Teachableness, Righteousness, Love of Truth, Purity, and conformity to law and order; add to these Gracious Love, and the Moral World becomes ideal and real, divine and perfect. It must, however, be remembered that the World of Grace is redemptive and universal; and it ought not, as in the past, to be included in, or annexed by, the Moral World of thought and life.

It is not difficult to see and understand that the moral laws, or principles of Life, fall into four natural divisions, thus: (1) Love and Kinship are particulars; they are related to the family, and to society; they are the objective forms that environ childhood as a stage of development. (2) The laws of teachableness, meekness and righteousness, are in their nature psychical or individual; they apply to the young and inexperienced; they speak of the right spirit and the rightly instructed mind in those who are being educated. (3) The love of truth and conformity in thought, word and deed to order and law, in the fear and love of God, are general principles of life as applicable to every man and to mankind,

and it is in this sense that they represent the Moral World. These principles, or laws, are fundamental in man and mankind as the creatures of God under law ; and perfect conformity to this ideal in love would be perfect moral manhood. This is the ideal Eden Garden of the moral universe ; man is free to eat of all the fruit of the trees in the Garden, even of the Tree of Life ; but he is limited, and also warned that, in the Moral World, there is one tree forbidden, and it is so because for man the fruit is poisonous, it produces disease, disorder, degradation and death. Men can now see plainly what this really means ; it is disobedience of Divine Laws ; it is to believe and trust in lies ; it is to cut the vital artery that keeps healthy the Mind which links man to God ; it is to repel and refract true light ; it is moral chaos, mental darkness, the loss of kinship with Heaven and all that is good, and it is hatred, evil and the very work of the devil. (4) The World of Grace and Sacrifice is supernatural as a Spiritual Revelation.

(1) The particular and objective division when studied as Love and Kinship, can be applied to the masses of mankind. (2) The individual and subjective division isolates the man, as a person possessing free-will, as perceptive, conceptive, instinctive and intuitive, as meek in spirit and righteous in action. (3) The intellectual power and moral life are, in their nature, general to mankind, as rational, civilised lovers of truth and goodness ; thus, by the possession of such divine gifts, they are fitted to legislate, conform to laws, and live under laws that are right, true, good and conceived to be constitutional. (4) The division of Grace and Sacrifice is supernatural as above the moral nature of man.

What are the fruits manifested in the history of mankind under this four-fold constitution ? (1) In families, societies, among the ignorant masses, hatred instead of love ; enmity in place of kinship ; classes, unions, Socialism and Communism. (2) In individuals, selfishness, self-assertion, ambition and even autocratic kingship. (3) In nations generally, rivalry, parties in the State, politics and jealousy, covetousness and manifold antagonisms. (4) In the Church, or division of Grace, the record is very sad and deplorable ; it was meant for harmony and unity, but the results are schisms of many kinds. Christians are realising that this means opposition to Christ and His Kingdom and grieving His Holy Spirit.

These truths, it is confessed, are historical and general,

and it can be seen that they are involved in Israel, and Christian nations. (1) For example in Israel the particular forms are seen in Joseph and his brethren, in their loss of love and kinship, in selling him as a slave into Egypt; and their degradation into slavery in Egypt. (2) In Moses and the desert and death. (3) In the Commonwealth, Judges, Samuel, Saul, David and the Kingdom of Israel. (4) The temple of Solomon and the Reign of Peace are prophetic ideals; the real consequences were schism, separation, idolatry and the captivity in Babylon.

In the Christian Church, as the Kingdom of Christ, its development in history, a similar analogy can be traced. (1) In Revelation the story of the Seven Churches in Asia indicates in what way love and kinship were lost in the Apostolic Church. (2) The history of the early Church, its ambitious bishops and rulers, the lack of meekness and righteousness of Christians, is a very sad and painful psychological study; this also is a great desert in which the redeemed lived and died. (3) The period of the Papacy, the Schisms East and West, of Catholics and Protestants; what are these but a spiritual repetition of the Judges, the Commonwealth and Kingdom of Israel. Saul has reigned for an age in autocratic temporal power and glory. David has reigned also for an age, but he has gained many victories over the enemies of God and man. (4) What is the vision for the future? Is it the coming of David's great and glorious Son, the Wise King and Teacher; the Prince of Peace; the Ruler in Righteousness and Divine Grace?

Here again, Harmony and Unity in Divine Wisdom and Love are to be found; the Ideal will become Reality. The sweet bonds of love and kinship will be reunited, Christ and His disciples will become meek and lowly of heart and in Him will have Faith they will become Righteous. His Blessed Laws will be loved and obeyed and men will consciously find the Kingdom of Heaven and live in the City of God. This is glad tidings of great joy for all men and nations. The Kingdom of Heaven is at hand; let His followers rejoice and be glad of heart. He truly deserves a right royal welcome from all those He has redeemed from the powers of evil. "Even so I am coming very soon." Amen, Lord Jesus, Come! The Grace of the Lord Jesus Christ be with you all. Amen.

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